

THE CHURCH MONTHLY MAGAZINE.

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CLAUSE VII.

In 1540 was established the Society of the Jesuits. The design of its founder appears to have been to create an Order of Monks, into whose rules should be incorporated some military features not to be found in other Orders. Its members were soon known as most zealous and successful missionaries. Under Loyola's successors, the Order became more of a political organization. It sought to influence and guide rulers and legislators. It became in time obnoxious. Its members were implicated in plots and intrigues. The Order was expelled from Portugal, Spain, France, England, Russia, Switzerland; and in 1773 Pope Clement XIV. issued a bull abolishing "forever" the Society. This was done at the request of France, Spain, Portugal, Parma, Naples, and Austria—all Roman Catholic countries.

A Society founded in the Roman Church, laboring in its service, yet denounced by Roman Catholic divines, banished from every Roman Catholic country, and at length suppressed by a bull of the Pope—with this record every reader of history is familiar. Had we no other information with regard to the Order than the above facts thus briefly stated, there could be but one conclusion for us to draw. It is simply preposterous to pretend that theologian and pope, kings and councils, were all under a delusion; and that these lamb-like followers of Ignatius were actually helping on the cause of piety in the Church and good order in society, while those who were most interested in these, banished them as

the enemies of both. Since the revival of their Order in 1814, the same charges and complaints have been heard against them in every country where they have obtained footing. Is this outcry—coming not merely from infidels and anarchists, but from Christian men of every name, the Roman Church included, and following the Order all along through its history—is this a mere senseless clamor, founded in prejudice, bigotry, and jealousy? Has society been blind, and have historians been deluded?

Pascal, in his Provincial Letters, exposed the Jesuits as unscrupulous, ambitious, and perfidious, never hesitating to sacrifice morality or principle to attain their ends, and justifying all this on the plea that they were laboring for the greater glory of God! Pope Clement XIV., who suppressed the Order after having made a deliberate investigation, charged the Society with adopting maxims which were scandalous and contrary to good morals; with instigating revolts, causing seditions, discords, dissensions, scandals, party hatred, and animosities dangerous to the peace and welfare of nations. Their unscrupulous adoption of any means, however base or hypocritical, in order to secure their ends, has, with reason, rendered them objects of suspicion and dread. If in India and China they could adopt the customs of idolaters, in order to engraft Christianity on paganism, it is not surprising that the question should be asked, Why may they not also adopt the disguise of Protestants, in order to

engraft Romanism on Protestantism? And, finally, when we know that they have everywhere labored to obtain control of the education of youth, what else can we reasonably expect than that the youth moulded under their hands will become their tools, to favor the extension everywhere of those moral and political principles which have been found so destructive of piety, and so perilous to civil institutions?

In France the agitation against the Jesuits has begun anew. Receiving their orders from Rome, they are regarded as enemies of the Republic. It is not merely infidel France, it is enlightened Christian France, that opposes them. As usual, the question does not come up in such a manner as to give accurate expression to the public feeling with regard to the Jesuits. Clause VII. runs as follows: "No one is allowed to direct a public or private establishment of instruction, of any order whatsoever, or to give any instruction therein, if he belongs to an unauthorized religious congregation."

It will at once be seen that there might be many in the French Senate and Chamber of Deputies who would even favor an expulsion of the Jesuits from the country, who yet might object to voting for a cause so sweeping. It strikes at others besides Jesuits. Very many "unauthorized religious congregations" are not Jesuit. And again: Some oppose the clause on the ground that it is a restriction of individual liberty. Parents should have the right to select for teachers of their youth whomsoever they please. Clause VII. was accordingly rejected by the Senate as "contrary to modern liberties."

When the bill of which it formed a part came before the Chamber of Deputies, and was passed without this clause, the demand was made that

the Government should announce what was to be done with the "unauthorized religious congregations." The reply was that existing laws should be enforced. On the strength of this promise, the House passed a vote of confidence in the Government. The question now comes, What are the laws? Attention is directed to the edicts of Louis XV. and Louis XVI. By these the Jesuits were expelled from France.

The Journal Officiel of March 30th publishes the decrees in relation to unauthorized societies. That in regard to the Jesuits reads as follows: "The Government, considering that further tolerance cannot be extended to a Society against which the national sentiment has declared itself on different occasions, and again quite recently; deeming that it would be neither fitting nor dignified to allow the Society to seek for an official authorization which would assuredly be refused; having in view the organic law of 1802 and other laws still in force; and, lastly, being at the same time desirous to avoid imparting to the execution of those laws the appearance of individual measures of persecution—have resolved that the said Association shall be dissolved, and the establishments occupied by its members shall be closed and vacated within a period of three months—a term which may be prolonged until Aug. 31st, 1880, in the case of educational establishments attached to the Society." It remains to be seen whether the decrees will be enforced.

And Christ is the song of everything,
For death is Winter, and Christ is Spring.
Fountains that warble in purling words,
Hark! how they echo the "song of birds!"

The singing of birds,
A warbling band,
And the purling words
Of brooks and waters are heard in our land.
—BISHOP COXE.

A DEIST OF THE SEVENTEENTH CENTURY.

There have always been, from the beginning of Christianity to the present time, those who have taken it upon themselves to decide that Christianity is not necessary for man, and that a belief in it is not essential to salvation. To this class of skeptics is applied the term Deists. They believe in the existence of God, and in that system of religion and morality which is taught by nature. This they hold to be sufficient for man's needs. This was one of the very first positions taken by heathen philosophers against Christianity. The first Christian apologists argued in reply, as have all defenders of the faith since their day, that revealed religion did not oppose, but upheld and sustained, as it included, natural religion; but that the latter has not been found sufficient to solve the problems of man's relations to God, or to satisfy the yearnings of the soul.

A further reply is found in the historic testimony to the facts of Scripture, the corroboration of Scripture history by contemporary monuments and records, and by the benefit Christianity does undeniably confer upon its true disciples. If, then, Christianity be true, that settles the question of its necessity. If God has given man a religion, it is because man needed it. If God has made a law, He will exact man's obedience, and cannot hold guiltless one who simply attempts to satisfy himself with the opinion that as goodness and morality are taught by nature (of course they are, if a good and holy God is the Author of nature), the revelation which God has given is unnecessary.

Perhaps the most moderate and least dangerous deist of this class was Lord Herbert of Cherbury, who lived in the middle of the seventeenth

century. He denied the fact of a divine revelation to the race, but set forth a kind of universal religion, holding that there is a Supreme God who is to be worshipped (chiefly by acts of piety and virtue); that man will be pardoned on repentance; and that there are rewards and punishments for virtue and vice, partly in this life, and partly in the next.

But strangely enough, he did believe in an inward light which was a kind of revelation from God to the individual, very like that believed in by the Quakers. This man, then, who rejected the Bible, who did not believe that God had made any revelation to the race, held that the Almighty spoke to individuals. Having finished his book, "De Veritate," he was not wholly at ease in his mind. He hesitated whether to publish it, or not. Under these circumstances, this deist fell down upon his knees, and in a prayer begged that God would give him "some sign from heaven," if He approved of the publication. He says "I had no sooner spoken these words but a loud, though yet gentle, noise came forth from the heavens (for it was like nothing on earth), which did so cheer and comfort me that I took my petition as granted, and that I had the sign I demanded, whereupon also I resolved to print my book."

Strange that it did not occur to the impugner of Holy Writ that the writers of the Old and New Testament had also prayed and received tokens of divine approval; and if he was contradicting them, the "noise," "like nothing on earth," which he heard, may have been "Satan transformed into an angel of light." But it will not do for deists like Lord Herbert to charge Christians with being superstitious.

* THE RUBRIC AFTER THE CONFIRMATION OFFICE.*

At the close of the "Order of Confirmation, or Laying on of Hands upon those who are baptized and come to years of discretion," we find this rubric: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

This rubric is often the cause of embarrassment to the conscientious clergyman, who from time to time sees Christian people in full communion with other Christian churches, present themselves at the altar for the Bread of Life. They are not confirmed, and neither are ready nor desirous to be confirmed according to the "order" set forth in the Prayer Book. Either the rite is unknown among their own people, if they are Presbyterians, Methodists, or Congregationalists; or the rite administered among them under the name of Confirmation is not the apostolic rite, because defective in substance—the apostolic order of the ministry, to which the administration appertains exclusively, having been lost—as in the case of Lutherans; or the administration is defective in form, although the ministry is competent, as in the case of Roman Catholics.

Again, persons so presenting themselves may be divided into two classes: first, those who do not claim or wish to be considered Episcopalians, but who, at some high festival, as Easter or Whitsun-day, wish to receive the Holy Communion when the Sacrament is not administered in their own Church; or who desire to partake of it by the side of members of their own households who *are* members of the Church, or for some kindred reason which brings them only occasionally; and secondly, those who do claim to belong to the Church, are legal mem-

bers of the congregation and active in Church work, but who, from unwillingness to reflect upon other Christian bodies, in which they were brought up, or to which their friends belong, refuse to submit to the rite.

In these cases are we to regard the rubric as prohibitory? Must we refuse the Sacrament to persons who present themselves, until we are assured that they have been, or are ready and desirous to be, confirmed, according to the "order" given in the Prayer Book?

Practice and the rubric seem to be at variance. It is not the custom to inquire of one who is not enrolled as a member of the congregation, and who presents himself at the altar, whether he has been confirmed; and we are apparently called upon to justify our practice at the expense of the rubric, or to observe the rubric by the exclusion of many Christian people from the Holy Table.

We think the Church's view of Confirmation requires the rubric as it stands; and that the general practice of the clergy in breaking the Bread of Life to those not under their spiritual charge, without asking whether they be confirmed, does not violate the spirit in which the rubric is conceived, or in fact its object.

In considering this question, we have to observe that all such are supposed to have been baptized with water in the name of the Father and of the Son and of the Holy Ghost. Whether the baptism was administered by one who received Episcopal ordination or not, is not asked. We assume that the Church leaves to the individual conscience of the Christian who desires to enter her doors, the determination of the question of the validity of his baptism, provided only it

* A Paper read before the Clericus of Queens county, L. I.

have been with water and in the proper form; and if he wish to be rebaptized by one of our own ministers, prefers that the hypothetical form be used, as in cases of doubt.

Again, it is observed that while baptism is an indispensable prerequisite to the reception of the Holy Communion, a *readiness* or *desire* to be confirmed will admit one, where opportunity to be *actually* confirmed has not been afforded. Wheatley tells us that in the English Church, whence we have taken this rubric, "the provincial constitutions allow none to communicate (unless at the point of death) but such as are confirmed, or at least have a reasonable impediment for not being confirmed." He adds that "the Glossary allows no impediment to be reasonable, but the want of a Bishop near the place." (On the Prayer Book, p. 263.)

A third observation may be made, that in the Catechism the requirements of those who come to the Lord's Supper, are, "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men," where neither baptism nor Confirmation is named as a prerequisite.

We observe further, that neither in the warning of the administration of the Holy Communion, nor in the Invitation at the time of its celebration, do we find any mention made of either Baptism or Confirmation as a prerequisite for its reception.

We do, however, find mention in one of the rubrics at the end of the Office for the Administration of Baptism to those of Riper Years, of confirmation as a prerequisite to the reception of the Holy Communion, in these words:

"It is expedient that every person thus baptized should be confirmed by the Bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion." With this rubric we may associate the charge to Sponsors in Infant Baptism: "Ye are to take care that this child be brought to the Bishop, to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism, set forth for that purpose." From this direction, and from the rubric quoted just before, we see that Confirmation is regarded by the Church as the door leading from Baptism to the Holy Communion.

How are we to regard the rubric at the end of the Confirmation Office? Is it intended to bar the way to the Holy Table, and secure it from the intrusion of the unworthy? Or is it intended to set forth the importance of the Rite of Confirmation, in which persons take upon themselves the promises and vows made for them at their Baptism, openly confess Christ before men, and receive the seal of baptism by the Holy Ghost? In other words, does the Church regard it as a part of either of the Sacraments ordained by Christ himself, or is it a rite instituted by the Church to secure its authority, and hedge about the Sacraments with restrictions, and impose submission to its behests on peril of losing the means of grace which Christ ordained? Is it in the nature of a sacrament or an ecclesiastical ordinance?

It is hardly to be questioned that those who present themselves for the Holy Communion, not having been confirmed, regard it in the latter light, viz: as an ordinance of the Protestant Episcopal Church, by which persons are admitted to that particular

Christian body, and not like Baptism, which admits one to membership in the Universal Church. And yet I think it is not according to the spirit of the Church to subordinate Christ's own appointment to the establishment of her ascendancy. No branch of the Church Catholic is so large-minded and large-hearted as our own. She administers baptism with as few conditions as the Scriptures themselves impose. She dispenses absolution so freely at all her services that it is sometimes questioned whether she actually intends to exercise the great prerogative with which her Lord has endowed her. She invites to the Lord's Supper in terms so comprehensive that the fact of differences among Christian people could not possibly be gathered from them. The specious pretence of a spurious liberality, that dares profane even the holiest of mysteries, by dragging in the contentions of mortal and erring men, and parading them before the very Altar of God by extending the invitation to "all members of other Churches in good standing," has not defiled her formularies. No, her Lord is all in all to her. "Ye who do truly and earnestly repent you of your sins," etc., are the words of her invitation to the Holy Communion.

Now, unless she is inconsistent with herself in all other respects in requiring Confirmation before persons can be admitted to the Holy Communion, the rite of Confirmation must be regarded by her as more than an ecclesiastical ordinance. Only by putting it on a sacramental basis can her language be justified. And as she has declared that there are only two Sacraments ordained by Christ, and has defined the word Sacrament so as to admit only two, Confirmation must be regarded as belonging to either Baptism or the Lord's Supper,

so that without it the Sacrament of which it forms a part is incomplete.

It is proposed, therefore, to examine whether it is such part of one of the Sacraments; and if so, how it came to be separated from the other part, and finally lost by some Christian bodies, and mutilated by others; and what, according to the great mind of the Church, her attitude is towards those who, in the course of God's providence, have been deprived of the rite, and are ignorant of, and of course do not comprehend, their loss. By this means, it is thought, the rubric will be justified, and the necessities of a Church, little among the thousands of Judah, and yet catholic, self-contained, and yet aggressive, be provided for without inconsistency.

We have seen that Baptism and Confirmation are associated together in the Office for the Administration of Baptism of those of Riper Years; and the rubric directs that Confirmation be administered as early as practicable to those thus baptized. In this Office, therefore, we look for the ground of the rubric at the close of the Confirmation Office.

The Gospel appointed for this service is taken from the third chapter of the Gospel according to St. John, where our Saviour was instructing Nicodemus of the manner in which persons become livingly incorporated into the kingdom of God. This ruler of the Jews held that as a son of Abraham he was already in that kingdom, and construed our Saviour's words to mean that natural birth must be repeated. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Our Lord corrects the error by reminding him that imperishable life can have its origin only in the fountain itself of imperishable life. "That which is born of the flesh

is flesh; that which is born of the Spirit is Spirit." The Jewish law could not give life. Vivification of the spirit comes only from the creative Power which made the world, quickened the elements, and first breathed into nostrils of clay the breath of two lives (Hebrew)—the natural and the spiritual. We must trace back the stream to the point where the natural, earthly, perishable life separated from the crystal stream of living water that flows from the throne of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

It is instructive to trace the analogy of natural life in the physical world, and spiritual life in the realms of grace.

I believe that all philosophers to-day tell us that life had its beginnings in water. To this agrees the Scripture record. Life was of water and of the Spirit. The Spirit of God moved upon the face of the waters ere life began upon the earth. Water appears as the material moulded, and the Spirit exerts the plastic power. This fact is constantly reproduced or referred to in the kingdom of God, as our Offices for Baptism remind us. By the waters of the flood Noah and his family were saved, and the dove, the symbol of the Spirit, brought in the evening the olive leaf of life and peace. The passage through the Red Sea was the act of birth to the Israelites; a passage from a defective condition to one nearer perfection; the beginning of a new and higher life. And the Spirit was over them in the Pillar of the cloud and of fire. When Jesus would enter upon His new life of ministration to men, He was baptized in Jordan; and when He came up out of the water the Spirit descended like a dove, and rested upon Him. At the Well of Samaria, He told the woman of that well of water which in every one born

into the kingdom of God, springs up to life eternal; and in His final message to men, as recorded in the Apocalypse, He proclaims the invitation of the Spirit to take of the water of life freely. In all these instances, spanning the entire Scripture, life is the joint product of water and of the Spirit.

With these specific examples we should associate those passages in which the Spirit is said to be *passed out* like water. Thus we read in Isa. xlv. 3: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring"; and in John vii. 37, etc., it is written that "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) Kindred passages will occur to each one of us, in which this subject is fully illustrated.

In every new creation in Scripture are found two substances: the creative energy and the substratum on which it operates. Neither one, in the order of nature, is effectual without the other. Unless the mysterious principle of life be in it, water breeds pestilence and death. Without water, potential life fails to become actual. The waterless regions of the earth are arid wastes; but pour the Nile through Sahara, and it blossoms into Egypt.

In regeneration, when men are born into the high and immortal life of the kingdom of God, these two elements are likewise necessary. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Accordingly, our Lord com-

manded His Apostles to go into all the world baptizing, using water as the substratum on which the Spirit of life operates. And wherever men believed and asked what they should do to be saved, they were told to be baptized, which was something they could do, "and ye shall receive the gift of the Holy Ghost," which was the Spirit of life sent forth from God.

Throughout the New Testament those in the kingdom of God are addressed as born of water and of the Spirit. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). "According to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost" (Tit. iii. 5). Christ gave Himself for the Church, "that He might sanctify and cleanse it with the washing of water by the Word" (Eph. v. 26); the 'Word' being the operation of the Spirit (Olshausen on John iii. 6). Without multiplying texts further, it may be asserted that these utter the language of the apostolic Scriptures.

The difficulties which environ the exercise of the Christian ministry turn largely upon doubt as to the actual gift of the Holy Spirit. If assured that one has received the Spirit without Confirmation, we would not question his right to be admitted to the Holy Communion. It is generally confessed that without the Spirit of God all water Baptism would avail nothing. Some have consequently held that Baptism should not be administered until by Conversion, which they erroneously identify with Regeneration, the soul is conscious of the Spirit's presence and operation, and therefore, they reject the Baptism of infants as of creatures incapable of such consciousness. Others administer Baptism to infants on the venture that the Spirit

may by and by be given, and their act be subsequently justified by God's gracious operation on the heart in conversion. Then the man is set to watch himself, and judge from his own emotions whether God will keep His promise of sending the Holy Spirit, or whether he has been baptized in vain.

Now this is a terrible ordeal to subject people to. If we doubt God's promise to give His Spirit to them that ask Him, we go on baptizing in the name of the Lord Jesus, not knowing whether God will ratify what we do by His direct command, by sending His quickening Spirit, which can alone render the act efficacious; and people must fear lest they have believed in vain.

In the Apostles' day there was no such doubt. They so administered Baptism as to give the desired assurance that the Spirit was also conferred; and the miraculous effects which, on occasion, attended the ceremony employed to signify the descent of the Spirit at Baptism, established the fulfilment of the promise. As I read the New Testament, complete Baptism, by which one was born into full membership of the Church, consisted of significant acts which corresponded to the visible and invisible, to the outward and inward necessities of life. There was the use of water in the name of the ever-blessed Trinity; and there was also the laying on of hands, with invocation of the Spirit. Thus we read of St. Paul at Ephesus, where he found certain disciples, causing them to be baptized in the name of the Lord Jesus; then he laid his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied (Acts xix, 5, 6). It is not said that they were baptized by Paul, but it was Paul who laid his hands on them, and so completed their initiation into the kingdom of God.

And this brings us to the consideration of the extreme care taken to certify men of the reality of the Spirit's bestowal, which is the vital necessity of all true birth into the Church of Christ.

When St. John writes that Jesus made and baptized more disciples than John, he adds that "Jesus baptized not, but His disciples" (John iv. 2). To Him was reserved the ratification and completion of their act in the bestowal of the Holy Ghost. In like manner, after Pentecost, the Apostles, as a rule, did not baptize, but only their companions, while the Apostles laid their hands upon the baptized, who therewith received the Spirit (Olshausen on John i. 3). St. Paul protests to the Corinthians that it was not he who baptized them with water. I think we may gather from these and other indications, that there was confessed a certain incompleteness in water Baptism alone, and that it was regarded as important only because of its association with the Baptism of the Spirit. When the Apostles themselves baptized, as they did in a few cases, the two coincided. By water the operation of "the Spirit" which "giveth life," was rendered possible, and then the Spirit was given by the laying on of hands.

The particular care taken to assure believers of the reality of the Spirit's bestowal as the Divine agent in regeneration, by connecting it with a special act in the Administration of Baptism, and a distinct Office of the ministry, appears in the case of the first Samaritan Christians. When they believed Philip the deacon preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Thus they were born of water to a new life. There was the substratum on which the Divine power could act; and ac-

cordingly, when the Apostles which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus,) i. e., by water, but not by the Spirit; "then laid they their hands on on them, and they received the Holy Ghost" (Acts viii. 12, etc.). Then the Baptism was complete. They were born of water and of the Spirit into a new and higher life, through the instrumentality of them to whom was committed the ministry of reconciliation. The Apostles had no doubt that the Spirit of God would be given where faith had brought men to Baptism by water; nor did they question the necessity of appropriate acts to secure His further agency in transforming life potentially present by water Baptism, into life actual. In the Epistle to the Hebrews, Baptism and laying on of hands, by which the Spirit was given, is put down among the elementary doctrines of religion.

[To be concluded next month.]

Of the superstition about thirteen at a dinner table, a writer in the *New York Times* says:

Sundry stories are told about dinners of thirteen, where death has occurred to one of the diners before the end of a year. Some of them are doubtless true, but this by no means sustains the silly superstition. It should be remembered that among men in middle age or thereabout the death of one in thirteen per annum is not far from the average mortality; and when, as frequently happens, several of the diners are well on in years, it is rather to be expected that one of them should slip off the whirling planet. It is curious, though natural, perhaps, that the average man should have such a dread of death at a distance, and be so resigned to it when it stares him in the face.

[Written for The Church Monthly Magazine.]

EVENINGS WITH MY PARISHIONERS.

CHAPTER IV.—THE VISIBLE CHURCH.

There are probably few subjects in reference to which the ideas of people are more vague and indefinite than that of the Church. The cause of this, I believe, is owing to the fact that even when persons learn that the Church is a society, they do not give themselves the trouble to inquire what that word society implies—what are the principles which necessarily pertain to any organized association of any kind. At the risk of being a little prolix, therefore, in resuming the subject of the visible Church, I dwell with some minuteness upon this point.

‘The Christian Church, then,’ I said, ‘consists of all those persons who have been initiated, or made members of it; that is, of all who have been baptized. These taken together constitute a society. The Church is a society.’

‘Now let us look at what are the peculiarities of a society. If one wishes to join a lodge or a club or an association of any kind whatever, he must learn what the rules of admission are, and submit to them. There is no difficulty then in ascertaining who are and who are not members. When once initiated, those who belong to it are to submit to the rules and regulations, or refusing so to do, they are liable to whatever penalty the society may prescribe.’

‘Let us now suppose that such a society wishes to propagate itself—to establish branches in various places. I think you will all agree

‘1. That a branch cannot be established by any persons except *members of the society*. For it is evident that no persons can initiate members into a society of which they are not members themselves.

‘2. Nor even can any persons who are members of a society organize a branch of the same unless they are *authorized so to do* by the society itself.

‘If you have any doubts about this, you have but to apply these principles to any society of which you have any knowledge. Let us see. In New York there is the American Bible Society. Can we who are assembled here to-night organize ourselves into a branch of that Society? Certainly not. We may approve its objects and desire to aid in its work. We might even form an association with the same purpose in view. It might be just as good as the American Bible Society. But it is not that Society, nor any part of it. Before we can form a branch of that corporation we must be members ourselves, and have its authority thus to do.

‘You may take any association you can conceive of—a literary club, a benevolent lodge, a railway corporation, a sewing society—in all organizations of whatever kind these principles apply. And of course they apply to that other society, the visible Church of Christ.

‘Let us now take for our starting-point the Day of Pentecost. At the close of that day there was a certain number of persons who composed the visible Church of Christ.

‘Now we read that the Apostles, in obedience to the requirements of their commission, went about preaching and baptizing, thus making new members of this Church of Christ. These members, wherever they were, were organized into branches of this same Church, having their officers, discipline, etc., and being in communication with all other branches.’

'Yes, but,' said Mrs. West, 'were there not many churches, just as there are now, and were they not independent of each other? that is, was there one Church to which all Christians belonged? or, did not Christians belong to different churches?'

'There were different congregations,' I replied, 'of course, in different cities, or more than one in the same city. And these were independent in the matter of regulating their own internal and local affairs. But all the churches in a certain district were under the superintendency of one Apostle. All the congregations were in communion and fellowship with each other. Thus the Acts and the Epistles plainly show to have been the case. And when a person was baptized he was initiated a member of this extensive corporation or society, which embraced all these minor divisions. He was initiated into the universal, or catholic Church of Christ.'

'Of course, then,' said Mr. Stiles, smiling, 'a person living in those days would have no difficulty in knowing whether he belonged to the true Church or not.'

'Because, I suppose you would say, there was but one Church to belong to?'

'Precisely so.'

'But there was another reason,' I replied. 'Suppose that a number of persons of that day had formed themselves into a society or congregation, and had claimed to be a branch of that one Church. Here would be a rival, or opposition society. How would it be then, Mr. Purdon?'

'That question,' said he, 'is very easily answered. One would only have to ask of each member of such a congregation, who baptized you? And if they could all show that they

had been by a lawful baptism initiated into the Church, the next question would be, as we say in the lodge, where did you get your charter? what is your authority for organizing? And if this could not be produced, it would be at once apparent that that society or congregation was not regular.'

'But suppose the members of such a congregation had been regularly baptized?' I asked.

'The individuals,' he replied, 'being regularly baptized, they of course are members of the Church. There can be no question on that score. But their organization, or society, or by whatever name they chose to call it, not being authorized or duly chartered, is not a legitimate branch or lodge of the parent society.'

'I am much pleased,' I replied, 'to find that I have so apt a scholar. But I do not take the credit to myself. In fact, the very reason I put the question to you was because I wished to draw out the frank and unbiased opinion of one who, as a prominent Mason, would understand the practical application of those principles which are essential to any society whatever.'

'I have been watching,' he replied, 'to see where comes in the answer to the question I proposed at the last meeting, in reference to the various denominations of Christians of the present day. I can understand, of course, that, according to the principles laid down, in order to constitute a branch of the Church, it must be founded first by members, and secondly by those members who are authorized to found it. But a long time has elapsed since the days of the Apostles.'

'Very true,' I replied. 'But suppose a number of persons get together to-day and organize—not a

congregation, but—a new denomination or sect, and call it a church. Is there any difficulty in deciding whether or not it is a legitimate branch of the visible Church of Christ?’

‘Certainly not,’ he replied. ‘If it is a new church, it is not the old.’

‘Very well, then,’ said I, ‘a new church or denomination founded to-day is not the Church founded eighteen hundred years ago, nor any part of it. The same then is true of any church or sect or denomination founded fifty, or a hundred, or a thousand years ago.’

‘But where then is the Episcopal Church?’ asked Mr. Stiles.

‘The Protestant Episcopal Church in the United States,’ I replied, ‘is a legitimate offshoot of the Church of England. If the Church of England, then, is a branch of the One Catholic Church founded by Christ and His Apostles, there can be no difficulty in tracing our connection with the same.’

‘And the other denominations?’ asked Mr. Stiles.

‘They must answer for themselves,’ said I. ‘Consult their own histories. If one began its existence fifty, another a hundred, another two, three, or four hundred years ago, they certainly did not begin in Apostolic times. And whatever may be the character and standing of the members of such denominations, their churches or organizations themselves are not legitimate branches of the visible Church of Christ.’

‘But does not that unchurch a large number of the churches around us?’ asked Mrs. West.

‘Let us suppose,’ said I, ‘that there is but one religious organization on the globe claiming to be the Church of Christ; and that several persons abandon that and form a new society, which

they call a church. They are unchurched, are they not?’

‘Certainly.’

‘Now please tell me who unchurched them?’

‘Why, they unchurched themselves, I suppose.’

‘Not to go too extensively into this question,’ I said, ‘it is clear that the first separatists unchurched themselves. It is also clear that any subsequent separatists from any branch of the Church assumed the responsibility themselves of any consequences of their act. The unchurching is not chargeable upon the Church, but upon themselves.’

‘The “unchurching dogmas,” then, are certain plain and simple questions of history. If at any time a number of persons left the Church and organized a new sect or denomination, they have no right to complain that the Church unchurched them. If I and my friends, instead of joining the original Church of Christ, join that new sect, it is hardly right for us to raise a clamor about “unchurching dogmas.”’

Anxiety about his worldly fortunes never cost Southey a sleepless night. His disposition was always hopeful. When he had little he lived upon little, never spending when it was necessary to spare; and his means grew with his expenses. Business habits he had none; never in his life did he cast up an account, but in a general way he knew that money comes by honest toil and grows by diligent husbandry. He wrote at a moderate pace, rewrote, wrote a third time if it seemed desirable; corrected with minute supervision. One work always overtopped another; thus the first idle day, the begetter of so many idle descendants, never came.

If you were as willing to be pleasant and as anxious to please in your own home, as you are in the company of your neighbors, you would have the happiest home in the world.

[Written for The Church Monthly Magazine.]

SPRING IN ROME.—III.

Nowhere does Spring make more rapid advances, or take captive finer series of picturesque effects of sights and sounds and possible memories, than in the grounds of the villa Borghese. The Borghese is always open to the public, and therefore has not that air of idleness, interfused with irresponsibility, which is so usually the dominant expression of old Roman villas; while it is one of the choicest, regarded as a standpoint for observation, and quite irresistible if one would indulge in that poetic affair called day-dreaming.

When the avenues are crowded, innumerable places of silence, but hardly solitude, may be found in the almost twilight duskiness of cypress-walks, or beneath ancient ilex-trees, which, while throwing abroad huge branches and ponderous shade, have kept no visible record of their oft-imperilled state. Storms and assaults have been forgotten in a sturdy growth of centuries—in an ever-increasing leafy grace, a picturesque arranging of wide-sheltering boughs, and the melodies of their wind-played strings, as the songs, symphonies, and choruses of the seasons have followed one upon another with their changeful themes. The gently undulating lawns are smooth and bright; and intermixed with open spaces, odorous with the sweet efflorescence of daisies, violets, and anemones, are tall-stemmed stone pines, which lift their green, dome-like crests far skyward; and in the interstices of wooded stretches, fountain streams fall into marble basins, or make beady cascades over rock-piled beds.

There is no shabbiness anywhere to appeal to over-sensitive perceptions; only a little artificial dishevelment here and there in the arrangement

of shattered columns, broken temple-fronts (the crevices filled with weedy flowering), and terminal porticoes and colossal statues, seen through vistas of shaded paths, or supported against the gnarled and twisted trunks of grand old oaks. The heroic forms of these "forest monarchs" harmonize well with antiquity, and are a delightful refreshment when one is weary with the limitations of stone and marble. Not less refreshing are the occasional poplars, while they appeal directly to the imagination. There is something strange in their vacillating motion, as if fearful that in their frequent whisperings important secrets might escape them. A thousand pendant catkins look like ruddy-hued blossoms, and contrast admirably with their silver-gray leafage, which is in a constant tremor, despite the warmth of the radiant air, the soft canopy of tender sky-tones, and a great sheeted glitter of gold coming in from the west.

From the Borghese to the Albani the transition is natural: for each is characteristic and complete, regarded as a representative Roman villa. Spring-time's advance is visible at the Albani, also, in the refreshed green of sycamore avenues, a seeming new beauty in the superb cypress-lined palisade, and an almost trellis-like grace in the fine aloes stretching their fantastic network of branches and trunks against white walls. The box-hedges are a little formal, as if nature as well as art sometimes dealt in mannerisms; and the flower-beds and grass-plots which they enclose, are laid out with geometrical precision—even the color of the former is regularly, if not geometrically, variegated.

Cardinal Alexander Albani designed and built the villa in 1760, and it may

be taken as a fair expression of the mind, manners, and character of the Italian seignior of that period. The seignior was rich, had taste, and usually learning. He prized artistic order in all things, but particularly in garden and landscape disposings. He demanded lofty and spacious apartments, whose solidity of construction and magnificence of decoration should keep in remembrance imperial Rome; also broad promenades, open to fresh breezes, and affording ample space for trains of courtiers and attendants. To these requirements the Albani responds; its halls, porticoes, and saloons are princely, grand in proportions, and harmonious and classical in arrangement, while they are decorated with splendid marble mosaics, wainscoting, bas reliefs, columns, and statues. The Cardinal was an antiquary, and here, under his patronage, Wincklemann became an antiquary, and thought out his history of art.

Nowhere have I seen ancient sculptures so happily arranged; there is no crowding, but each piece occupies a place suited to its size and character, with the light so arranged that illumination and shadow may have the most effective contrasts. Among the treasures of the villa is the relief representing the marriage of Pelus and Thetis; also the parting of Orpheus and Eurydice, which latter certainly proves the ability of sculpture to both represent and excite emotion. The famous Antinoüs crowned with a lotus flower, is supremely beautiful, as well as impressive; it is evidently the outcome of the deepest inspiration. It shows at a glance how far the manner of the ancient Greek surpasses any other in the representation of pure ideal beauty. Another conspicuous art treasure is the "Apollo Sauroctonus," said to be an original statue by

Praxiteles, and the most admirable bronze statue in the world.

The windows of the upper galleries afford one of the loveliest pictures that even Roman sky, plains, and mountain-lines can paint. One sees the delicate Sabine range in an intense broken purple; Monte Genaro and Montecelli, spotted with white towns, in a nearer scintillating azure; and a panoramic series of green meadows, across which play the ever-varying shadows of fleecy clouds, let down from an above-all of palpable blue. The graceful swell and subsidence of the plain is interrupted midway to the mountains by the churches St. Agnese and St. Constanza, whose roofs and walls, relieved only by the friendly duskiness of cypress-trees in near neighborhood, are clearly defined in the limpid, luminous atmosphere; while the waters of the Anio flash and sparkle as they approach the ruins of the bridge that once spanned them, and hurry on to lose themselves in the vapor-like dimness of remote distance.

The drive along the Via Salaria is one of rare entertainment, provided the mood is for something more than brilliant air, sunny stillness, and beautiful atmospheric effects. Traditional interests, with striking suggestions of ghostly presences, crowd the way in spite of clumps of bloom tumbling over walls, or the wild roses and honeysuckles against which your carriage-wheels brush as you pass. The entire district lying between the road and the mountains, is undermined by catacombs, the most interesting being that of St. Priscilla. It is one of the oldest, and is constructed like an ancient arena. The central portion is supported by pillars and walls of masonry. St. Priscilla, after whom the Catacomb is named, is supposed to have been a contemporary of the

Apostles; and it is claimed that one of the paintings on the roof of a *loculus*, belongs almost to that age. It represents the Virgin seated, with the infant Saviour in her arms; from her head, and partially covering it, depends a light drapery. Opposite is a single male figure, clothed in the pallium, holding a book in one hand, while with the other he points to a star appearing nearly over the Child. This figure, thus connected with the star, has made the painting notable, because of much questioning as to whom it is intended to represent. Is it St. Joseph, or one of the Magi? or is it Isaiah? It seems a strange juxtaposition of eras so distant—that of the prophet telling of the coming of the Messiah, and that of His actual coming. But art in its rude states took large license. The book, the pallium, and the fact that the prophet so often made use of imagery borrowed from light, favor the belief that it is Isaiah, who comes thus to confront the fulfilment of his own prophecies.

Returning to the city walls, one reaches, by a road leading from the Porta Pia, the churches before mentioned. St. Agnese is entered by a flight of stairs (lined with inscriptions from the Catacombs), which descends forty-five steps to reach the floor-pavement, showing what surface accumulations have accomplished in the process of making it a future subterranean church. The interior is divided into nave and aisles by antique columns, which support arches. Above the aisles are galleries with smaller columns upholding a triform roof; this roof is on a level with the road outside. The tabernacle, supported by four porphyry columns, contains an antique alabaster statue of the saint; and in one of the chapels is a wonderfully beautiful inlaid altar.

A short distance beyond St. Agnese,

the road skirts the willow-shaded banks of the Anio, to whose friendly waters, legend says, Silvia trusted the cradle of Romulus and Remus, which the Tiber, having received, landed with its wonderful babies at the foot of the Palatine.

Continuing beyond Ponte Nomentana, past the Mons Sacer of the plebeians, and the disinterred Church of St. Alessandro, within whose roofless enclosure Mass is celebrated on the saint's day, we came to a road turning to the left, which leads to the little village of Mentana. We had traversed this same route before—on a certain November day in 1867, when we noted not the blue of the Sabine hills, nor the white glittering chapels on the Alban slopes, nor the wide Campagna with its thousand fascinations. We thought only of the hillside beyond the olive wood, so lately the field of blood, and the brave men, mostly youths, who fell there. Returning homeward, we talked of those days—of that fearful night when, expecting each moment to be stopped by Garibaldi's advance-guard, we entered the panic-stricken city close upon the heels of the routed troops from Viterbo; of those gloomy days shut up in the Hotel Minerve, and the intolerable espionage to which we harmless tourists were subjected; how we knew not whether to laugh or cry when we heard the great guns of Civita Vecchia, which announced to the Papal Court that the French had arrived. Then came the battle of Mentana, the forced retreat of Garibaldi, the days of bringing in the wounded, dead, and dying, and the solemn Requiem Masses in San Carlo.

To-day the scene is very different; all is bright; the sun shines with an unwonted glorifying radiance. People hurry hither and thither with smiling faces; models in their picturesque

costumes doze on the Spanish steps; young, well-clad girls offer us the loveliest and sweetest flowers; and there, in an open landau, goes the Queen on her way to the Pincio, to hear the music, and show the young Prince to the Roman world. Thither we are going—to the parapet of the great terrace—and looking over the city towards St. Peter's and the sunset, will take a mental memorandum of the magnificent scene, the while listening to the band.

If the *locale* of Rome is full of suggestions for thought, her fine museums and superb palaces are not less fruitful excitements. All centuries have contributed to the various collections, and their works definitely mark the prominent eras of genius, ambition, and wealth. During the temporal reign of Papal power, none but æsthetic enthusiasms were permitted to the Italians. Thus all intellectual vitality had an æsthetic impulse, and manifested itself accordingly—the earlier reigns being occupied more particularly in producing, and the latter in collecting. One finds perhaps in the galleries of the Vatican the richest treasures of antique sarcophagi, unknown-tongued inscriptions, marvellous tapestries, arrays of sculpture, wonderful mural masterpieces, and on canvas the world's supreme glories of color and wonders of composition.

Passing through a noble colonnade, with broad, lofty arches, and a perspective made for kings to delight in, one ascends the Scala Regia to the magnificent Sala Regia. If it is the first time, the visitor is like a voyager on a boundless, unknown sea; he is bewildered by the immensity and the exceeding richness of the art world that lies before him. Reaching the entrance of the Museum of Statues, and looking down the seemingly never-ending vista, he will, however, soon

descrie many familiar forms in the vast, silent multitude. The advance statue is Silenus, holding in his arms the infant Bacchus, whom he caressingly regards. It is a copy from the Greek. Portions of the child, and the vine-leaves with which Silenus is adorned, are restorations. Near by is an exquisitely graceful Ganymede filling his cup for the gods; also a Diana, whose gentle, sympathetic face, finely-chiselled form, and stooping attitude, suggest the sleeping Endymion lacking to complete the group. Here is a heroic Augustus, with a cuirass covered with bas reliefs which tell the story of his achievements. As works of art, the reliefs are marvellously beautiful, wonderful in strength and boldness of execution, and in delicacy of finish. Euripides, with a grave countenance, grand mien, and holding in the hand a poetic scroll, confronts a declaiming Demosthenes, whose indignation against the Athenians because of their fickleness, is seen in every line of the face, action of muscle, and fold of drapery.

One of the most beautiful statues of the Vatican galleries, is that of an athlete, found in the Trastevere in 1849. A wonderful elasticity is visible in the limbs, the form is slender, the face youthful, the hair thrown backward, and nothing can exceed the grace of attitude; he is in the act of using the strigil upon the left arm. This is the statue that was made famous, according to Pliny, by the loud outspoken admiration of the populace during the reign of Tiberius. The Emperor having taken it to adorn his palace, the complaints of the people were so great that he was compelled to restore it to the public baths, where it was first set up by Agrippa, who brought it from Greece.

Another statue somewhat famous, and upon which Goethe bestowed un-

usual enthusiasm, as recorded in his book of journeyings, is the *Minerva Medica* of the same gallery. It was found among the ruins of a so-called temple of the goddess on the Esquiline. It is of Parian marble, and one of the finest-draped figures that we have seen. The helmet-crowned head, the spear in the hand, and cuirass at the shoulder, give a warlike expression; but the whole figure, in pose and general action, has great serenity, dignity, and majesty, and seems to represent the incarnate personality of the true Hellenic idea of wisdom.

Giving but hasty glances into the *Museos Chiaramonti* and *Pio Clementino*, we reach the first vestibule, in which is the *Forso de Belvedere*, brought from the baths of *Caracalla*. Though it is but a mutilated trunk, it reveals to us an inherent individuality of action, majesty, and grandeur. It has been fitly described as a "mass of breathing stone"; and as we look at the flesh so wonderfully moulded, the curves and depressions, the muscles and the wrinkles, all so true to life in the minutest detail, we feel that the artist has penetrated the secrets of nature, and that there is no want in art, approved by taste, reason, or feeling, that may not be apprehended by sculpture. It is said *Michael Angelo* declared that to this statue he owed his power of delineating the human figure; and that when the blindness of old age had come upon him, he would desire to be led up to it, that he might, through touch, still enjoy its grandeur. In a niche near by is a sarcophagus, which every visitor stops to regard; it once held the mortal remains of *Cornelius Scipio Barbatus*, the great-grandfather of that *Scipio* who "carried the war into Africa." It is one of the well-authenticated relics of the Republic, and is a "familiar" in engravings and plaster reproductions.

The *Cortile del Belvedere* of the Vatican was built by *Bramante*. It is a small octagonal court, surrounded by an open portico, and in it are some of the finest vases and sarcophagi yet disinterred by the ever-alive zeal of the antiquary. From the *Belvedere* court open four cabinets, each of which contains a world-renowned treasure. In the first, beginning at the right, are the *Perseus* and *Two Boxers* of *Canova*, so much praised by *Stendhal*. In the *Perseus* the mantle-folds fall gracefully; but the figure, while it is exquisite regarded as a piece of work, is decidedly effeminate—has more of loveliness than manly strength in its action, and a self-consciousness that would crush out any budding intellectual characteristics. The *Boxers* look to be simply coarse, realistic pugilists, clever in modelling, but excite neither sympathy or interest. They are good examples of modern as distinguished from ancient taste, notwithstanding the fact that *Canova* has been considered a good guide to the antique. The second cabinet contains a figure, which the more one looks, the more he admires—the *Mercury* of the *Belvedere*. We see in it plainly the artist's ideal of beauty of form and mind united, as if it were a revelation, an outward expression of a vital presence within the marble. The details are—perfect proportions; calm, thoughtful features, over which plays a light smile; and a refined intelligence of expression absolutely faultless—all evidently the outgrowth of positive æsthetic knowledge. The group of the *Laocoon*, in the third cabinet, is as world-wide known as it is world-wide wonderful. To see the very statue described by *Pliny* as standing in the *Palace of the Emperor Titus*, is something; but it is not a pleasing group, even regarded as a symbolical representation of sin and its merited pun-

ishment, and certainly much less regarded as a symbolical revelation of "sin" as the "throttler" of human-kind. The conception is simple, and would be lofty did a moral beauty seem signally to overpower the sense of physical suffering. As the artist has skilfully chosen the moment of instinctive preparation for a final effort of nature to avert the doom impending, there is a seeming breath of suspension in the torture, an instant of repose, a thought of hope, ere the final rack—the catastrophe beyond the brink upon which we feel ourselves to be standing. In the fourth and last cabinet we find the "Lord of the Unerring Bow," the Apollo Belvedere. It is a noble conception, sublime in its simplicity, having a beauty of form and majesty of mien worthy the intellectual character of the magnificent head—in all, loyal to the strictest æsthetic law of the Greek—the truest conceivable representative of an Olympian divinity.

F. N.

A PRIMITIVE COMMUNITY.—Our Geneva correspondent, says the *London Mail*, writes under date March 12th: "The smallest Protestant commune in Switzerland, probably in Europe, and certainly the most primitive, is that of Abländchenen, in the circle of Saanen, canton Berne. Abländchenen, a word literally signifying "a little out-lying place," is situated in a remote mountain valley, 4,000 feet above the level of the sea, and its unsophisticated inhabitants contrive to dispense with most of the appendages which are considered inseparable from modern civilization. They do not possess a single public house; albeit there is not a doctor in the village, there has not been a death for many years; and though the commune enjoys the blessings of a penny post, it has only one delivery of letters a week. As may be supposed in these circumstances, daily papers do not command a very ready sale in the neighborhood. Commerce

and handicrafts are conspicuous by their absence; there is neither blacksmith, baker, wheelwright, nor shop-keeper in all the commune; and the people being all honest and peaceable, they require neither notary, lawyer, nor policeman. Every fourteen days a pedlar with a van goes the round of the commune, and supplies the housewives with all that they want in the shape of crockery, drapery, thread, needles, paper, and sundries; food is provided by their own flocks, herds, and poultry, and, it is hardly necessary to say, as they have little need for ready money, the Abländcheners keep no banker. They have a tiny church with a single bell, and it is a standing joke in the place that when a girl is born they ring a peal, but on the birth of a lad they ring only one bell. It may be supposed, perhaps, that the inhabitants of this sequestered valley find their lives somewhat hard and monotonous, but a correspondent, writing thence to a Zurich paper, says this is so far from being the case that they enjoy a far larger measure of happiness than falls to the lot of most men, and have no desire to exchange their Alpine home for the life of cities."

[For the Church Monthly Magazine.]

INDELIBLE INK.

Through all the morning, I traced my name
On dainty linen and damask fair,
Then gathered them up in goodly piles,
And hung them forth to the light and air.

I traced my name—but with ink so faint;
Faded and dull were the letters pale:
And placed them all where the sunshine fell,
To toss abroad in the Spring-tide gale.

I came again to remove the work,
And fold it by, when the day was done;
But noting the writing, once so pale,
Grown sharp and black in the mid-day sun,

This was the thought that came to my mind—
How in the light of a brighter sun,
As dark and distinct the deeds would stand
We scarce remembered ourselves had done;

How trifling acts that are barely traced
On memory's record, so worn and dim,
Would startle us by their different look
When seen by the light that streams from Him.

And thinking thus, can we dare but hope,
Our daily deeds may so well be done,
They shall not a deeper shadow take,
Beneath the glance of the Holy One.

C. P. V. W.

[Written for The Church Monthly Magazine.]

DAYS WITH AUNT DEBORAH.—II.

'Since Sophy's remark about *old* people's work,' said I, 'I have been trying to recall a single *young* person who can do fine needle-work in a superior manner, and I confess I cannot. My own sewing for a few years was most beautifully done by an old lady over seventy years of age, and since then I have had recourse to a Female Employment Society, where the work is also well done, but so far as I can discover, by those who are quite middle-aged.'

'To be sure,' said Aunt Judith, 'they were taught in those good old times, when sewing-machines had not been invented, and decorative art was not considered the sole object of existence! Why, we are just being decorated to death,' she continued, with much energy; 'and where it is going to stop, I cannot imagine.'

'O Aunt Judith,' I exclaimed, 'you don't know how nice it is to be able to decorate, to make your old shabby things over into new beauty with a touch of paint, or a few bright stitches. But you would probably agree with a friend of mine, whom I found lately sitting in silent contemplation of a pair of sofa-cushions, of plain, bright-colored satin. As she is very skilful in designing decorative patterns, I supposed her to be studying them with that intent. Judge then of my surprise when she explained that she was only resting her eyes, after a call upon a lady whose apartments were so over-decorated—or, as she expressed it, "such a mass of what I call '*muddy evil*,' with confused little patterns, on every single article in the room, that I grew fairly dizzy for want of one spot of plain color on which to rest my eyes; and to let you into a secret," she added, "that is why I keep these cushions as they are, though

scarcely a day passes that some one does not suggest a 'lovely' design for them. You can hardly imagine the torture that such excessive decoration inflicts upon an eye accustomed to plain masses of color, in the green grass and blue sky and water."'

'Well, I am glad to hear that sensible people are still to be found,' replied Aunt Judith; 'but in the times I spoke of, no young lady thought of learning canvas-work or embroidery till well grounded in plain sewing, any more than we should think of teaching a child to walk before it could creep; but now we see all the little ones fussing with silk and worsted before they have learned the use of needle and thread; and it is just dreadful! Why, it is like dessert before the soup. But I suppose it is quite natural in these topsy-turvy times,' she added with a sigh.

'Well, if people don't learn to sew when they are quite young,' remarked my sister, 'there is very little chance of their learning afterward, when their time is more fully occupied. We used to cut and fit for our dolls, just as we saw it done for ourselves, and I am sure if I had been taught such fancy-work as I see the children do now, it would have been very difficult for me afterwards to take any interest in plain stitching and seaming. I know of one old-fashioned boarding-school, where it is still the custom to provide a large doll at the beginning of the Winter term, for which the pupils were taught to cut and make an entire suit of clothes, and I suppose that is really the best way to learn. I remember a little story called "The Live Doll," which always had a great attraction for me as a child. The mother in this story interests all her children in making clothes for a live doll; and though

I could imagine the sequel, it never failed to surprise me when the doll turned out to be a poor woman's baby.'

'Yes,' said Aunt Deborah, 'I presume there are few women who have not learned sewing in a similar way; though it seems to me that even the dolls are not the blessings they used to be, since their toilets have become so elaborate as to be quite beyond the skill of a beginner to imitate. It is really painful to me to hear of dolls with Parisian wardrobes, real jewelry, and India shawls. What enjoyment can children find in dolls of that description. To my mind, it only strengthens them in the conviction that fashion is everything, and gives an excuse for purchasing expensive finery for dolls, which is nothing short of sinful.'

'Such children are much to be pitied,' said Aunt Rachel, 'for it is no easy matter to fight against the teachings of one's childhood, and the blame must rest with those who forget the old adage "Just as the twig is bent, the tree's inclined." A child who has always purchased her doll's clothes, will not be likely, in after years, to take any pleasure in sewing for her infants, should she have any.'

'How sad it seems,' said Aunt Judith, 'even to think of an infant who has had every article *purchased* for it, and yet I don't doubt but there are plenty of them.'

'There's one good thing about it, at all events,' interposed Aunt Phoebe, who generally found a bright side to everything. 'It makes one value so much more highly any gift of needlework, when we know that every stitch was prompted by the loving affection of a kind heart. The result is something that money cannot always procure.'

(I wondered to myself what unseen angel kept account of the stitches

which Aunt Rachel had inserted so faithfully, every evening, for years, when to outward eyes she was but basting patchwork for poor children.)

'I always thought that such a good idea,' said my sister, 'which was carried out a few years ago by a Boston magazine for young people. Dolls were sent in from all parts of the country, whose entire clothing had been made by children. Different prizes were offered for the work of different ages, and after an exhibition of the dolls (which amounted in number to some hundreds) they were distributed among the sick children of different hospitals throughout the land.'

'A beautiful idea indeed,' said Aunt Deborah, earnestly; 'and I wish such things were more generally done. However, I am very glad only to hear of it, and thank you, my dear, for telling me. I always think that if we do not make an effort to know the good that is being accomplished in the world, we are apt to be utterly disheartened by the examples of thoughtlessness and frivolity, that people are always ready enough to tell us of. To hear some persons talk, one would think the world a terrible desert, wherein no good thing existed; while others seem to dwell perpetually in a land of good deeds and pleasant actions.'

"Little deeds of kindness, little words of love,
Make this earth an Eden—"

Said Aunt Phoebe softly, as if to herself, from the depths of a huge rocker in a distant corner. 'If we would only remember that, such words and deeds would not be so few and far between. But how your embroidery is progressing!' she said, turning to me. 'You will soon have finished it, will you not?'

'Yes,' said I, holding up the work for inspection, 'I think to-night will see it completed; and I shall not be

sorry, for my conscience has felt quite uneasy, since we have said so much about sewing, to remember how imperfect is my knowledge of button-holes, for one thing. Before undertaking any more purely ornamental work, I shall just devote myself to that branch of plain-sewing.'

'When you think of it,' said my sister, 'button-holes are really fancy-work, and no more troublesome to make, after a little practice, than the French knots and other intricate stitches, that we put into our embroidery; but I don't think I shall ever touch fancy-work again,' she continued. 'There is quite enough of it in the world without my creating any more.'

'But, my dear,' said Aunt Deborah, reprovingly, 'you would not let your talents lie idle; and with your particular talent for color and design, it is highly necessary that you should cultivate it. At the same time, it is all the more incumbent upon you not to slight the plain-sewing. We all know what your embroidery is,' she continued; 'and *your* sewing ought to be equally well done.'

'And that, you know, it is not, Aunt,' broke in my sister; 'and I fear never will be, for I am almost too old to learn anything new well.'

'Too old!' ejaculated Aunt Deborah. 'Are you not constantly learning new fancy stitches, and do you not improve in them every day? No, my dear, I do not think age has as much to do with it as resolution. As my mother used to say, "What is worth doing at all is worth doing *well*"; and I shall hope, some day,' she added, 'to see some admirable specimens of your plain needle-work.'

'What would you think of the Hon. Mrs. Delany,' asked Aunt Rachel, 'a lady of the last century, who between the ages of seventy-four and eighty-

two, cut out with her scissors from colored paper, accurate representations of nearly a thousand different plants? Here is the description of her method,' and taking a book from the table, Aunt Rachel read as follows:

"Mrs. Delany placed the growing plant before her, or a branch of it, if too large to be copied entire. At the back of the plant, but not to touch it, she put a sheet of black paper, which, forming a dark background, threw out distinctly the outline of the leaves and flowers, and made the lights and shadows more distinct. Mrs. Delany did not draw the plant, but *by her eye* cut out each flower, or rather each petal, as they appeared; the lights and shades and tints were afterwards all likewise cut out and laid on, being pasted one over the other—the stamens, styles, and leaves were separately done in the same manner, in various colored papers. In this manner she was enabled to produce the utmost brilliancy where it was required, with the greatest harmony of coloring. Sir Joseph Banks, the botanist, used to say, they were the *only* imitations of nature he had ever seen, from which he could *venture* to describe botanically any plant without the least fear of committing an error."

'I think you would enjoy reading Mrs. Delany's autobiography and correspondence,' said Aunt Rachel, as she laid the book aside; 'for she was a remarkably talented woman, and apparently neglected no opportunity of cultivation. There is a list of fifty-four paintings in oil and crayon, executed by her; and speaking of work being *well* done—furniture coverings, which she embroidered, are spoken of as in excellent preservation, after being used for a hundred years.'

'O do let me see,' said my sister, eagerly seizing the book.

'Ah missy,' said Aunt Rachel, as she relinquished it, 'it is easy to see that you will not be able to do without fancy-work so entirely as you seem to think.'

[Written for The Church Monthly Magazine.]

THE CITY TO THE COUNTRY.

Alas for the mild weather and the "poor, short-sighted" earthworms that I reported on the 27th of February!—for here is the 27th of March, and the Spring has apparently advanced no further.

To be sure, I have occasionally seen a few shivering snowdrops and wretched crocuses, and some enterprising dooryard gardeners have filled their vases with pansies; but no one can regard them with any pleasure as yet—they are so evidently suffering and unlike themselves. The freshest and greenest thing that I have thus far met with, has been a bunch of mint in a grocer's window, where I sincerely regretted being obliged to leave it, since as a bouquet it would scarcely have been appreciated, and I had no other possible use for it.

In the absence of all other Spring-like symptoms, I have therefore been forced to turn my attention to the birds—not the sparrows, which are ever present to the eye and ear; neither the robins and bluebirds, which I have not yet seen, except in my dreams; but the birds in the shop-windows, tropical and native; brilliant parrots and humming-birds, and more sober blackbirds and thrushes; and lately even the wise and solemn owl has been pressed into the service—pressed very flat, too; but the young woman must possess a large share of confidence who can unhesitatingly assume the bird of Minerva as her crest.

For myself, I have always had tender scruples about the employment of birds on my own head-gear; so that even my milliner now, when she gives me a peep at any choice article in her line, if there be any bird-plumage about it, will remark in a compas-

sionate tone as she lays it aside, "But of course *that* would not suit *you*." I cannot find that my example has yet inspired any others among her customers, but I am not discouraged. I should remark, however, that I do not include the ostrich in my list of birds, he being only a sort of *feathered* beast, whose legitimate use in the world I consider to be—to provide plumes for feminine decoration.

Once, while waiting for change in a fancy store, I peeped into a large box which stood near, and what was my horror to find it completely filled with specimens of the common bluebird, mounted as trimming for hats! I rejoice to be able to say that I have not yet met them on any hats; for I fear I should conceive a violent prejudice against any woman who could thus wreath her brow with bluebirds. There can be no excuse, except for certain denizens of the city who have really never seen our native birds in their native haunts.

Since so much has been said against the English sparrow, I wonder that some arrangement has not been made for their destruction, which would benefit equally the milliners, and those who consider that bird a nuisance. One would suppose that the ducks and other wild fowl killed for use, would furnish sufficient plumage for the trade, without disturbing the humming-birds and bright-hued "songsters of the grove."

With these opinions, you may fancy how delighted I was to meet with an article quite recently, from which I quote the following: "In Europe the opponents of bird-wearing have become very numerous and active, and it is not unlikely they will soon take measures for interfering with the

supply of the birds through some legal enactment."

The principal reasons given by the enemies of the custom for their hostility to it, are the serious results which must follow its continuance, and the dreadful cruelty which they assert to be practised in killing the birds, so as not to injure the plumage or alter the form. As for the number sacrificed, investigation has shown it to be enormous. Dr. Rey, a prominent German scientist, states that one mercantile house in Leipsic received in a single consignment thirty-two thousand humming-birds, eight hundred thousand water-birds, and three hundred thousand pairs of snipe-wings! Comment is unnecessary.

April 12th. The bitter northwest wind is still our constant visitor, and the weather offers not the slightest inducement towards light clothing and straw bonnets; but after reading the following item in the daily paper, who can doubt that S ring has actually arrived?—"The first soft crabs, the harbingers of Spring, are in, having put in an appearance on Thursday, and were sold at \$2.50 a dozen—and small at that (!)."

I hope, ere my next, to be out of the dusty intricacies of the city, among country byways, where I *know* some flowers must be blooming, and where the birds are not all stuffed and voiceless.

KELAH.

"Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work done to thine own approbation, it shall earn a reward to the senses as well as to the thought. No matter how often you are defeated, you are born to victory. The reward of a thing well done, is to have done it."—*Emerson*.

A passionate man should be regarded with the same caution as a loaded blunderbus, which may accidentally go off and do us an injury.

NORFOLK ISLAND.

A gentleman who accompanied the Rev. Dr. Field for a large part of the way in his journey around the world, writes to his old *compagnon de voyage* that since they parted, he visited Norfolk Island, and gives him a graphic description of what he saw. We quote from *The Evangelist*, feeling sure that our readers will enjoy the sketch of the inhabitants and the Bishop Patteson Memorial chapel:

"We paid a short visit to that very unfrequented spot—Norfolk Island. Here the descendants of the mutineers of the 'Bounty'—the old Pitcairners—live. They own the entire island, or rather, hold it under the sanction of the home government—excepting one thousand acres, which belong to the Melanesian Mission, whose headquarters are there. A friend of ours, a fellow-passenger out to Australia, was going, with his wife, to the Mission, to give his services for a year. His going was our inducement. A steamer, which leaves Sidney once a month for the Fiji Islands, passes Norfolk Island; and so we went and returned by the same boat, having a fortnight there.

"Do you know anything of the Melanesian Mission? It was founded by the late Bishop Selwyn, who had the College first at Auckland, New Zealand. It was too cold, however, for the native pupils there; and so, after some difficulty, they purchased the 1,000 acres. Bishop Patteson (afterwards murdered in the Solomon Islands) had charge there first, but now the young Bishop Selwyn, son of the late one. The College comprises the houses of the missionaries, the chapel, and dining-hall. Certain groups of islands in the South Pacific are comprised in the Mission. These they visit in a vessel of their own, bringing those girls, boys, women, and men who are willing, to the College to be taught. The girls learn housework, washing, sewing, reading, writing, and arithmetic. The boys learn, in addition to the three last, agriculture, gardening, carpentering, printing, and other little things. They teach them to understand the Christianity that is afterwards put before them—the only way, I think, in

which it is possible to Christianize savages. Every two years these dusky pupils return home to see their relations.

"From this College go those natives who are subsequently placed over schools in the different islands. Each missionary has under his personal care a certain number of islands, which he visits once a year, to see how all the schools are going on.

"The language spoken at the College is Mota. Mota is one of the smallest islands in the Pacific in this Mission, and Bishop Patteson decided that the language there was the root of all the others.

"The chapel at the Mission, built in memory of Bishop Patteson, is most beautiful; a lovely marble pavement, and finer stained glass windows—though small—than in any church or chapel in the whole of Australia and New Zealand. No check is kept on the attendance of the scholars at morning and evening chapel, but there is rarely, if ever, an absentee. The short daily evening service is a most touching sight, especially after the Bishop has said the blessing, when for a full minute, as the black savages are kneeling, there is a perfect silence, such as could not be witnessed in any European church, as you might hear a pin drop on that marble pavement.

"The island itself is like a large park. I could not give you any idea of the exceptional loveliness of the scene as we rode home several times in the setting sun, over the long stretches of beautiful grass land, with clumps of Norfolk pines dotted about.

"The Norfolkers themselves are most kind and hospitable. It was very interesting, being on an island where money is seldom seen, no stores; and which is scarcely connected with the outer world. When our fortnight was up, we were very sorry to leave."

"UP TO SNUFF."—In a book by M. Francisque Michel, entitled "*Etudes de la Philologie Comparée sur l'Argot*," to which is appended a vocabulary of English slang, the phrase "up to snuff" is translated "*haut au tabac*." The author also translates the word "snuff" in "*King Lear*" III., first, by *tabac*, unaware, apparently, that in Shakespeare's time tobacco and snuff were unknown, and that no allusion to

either occurs in his works. "Snuff" in "*King Lear*," and elsewhere in Shakespeare, means fits of ill-temper. The word is derived from "sniff," to betray suspicion or displeasure by the nose, in smelling out or discovering causes of offence. To be "up to snuff" is to be wary, to be circumspect, to be able to sniff or smell if anything is going wrong, to track by the scent, as in the similar phrase "to smell a rat," and in that used by Hamlet with regard to the dead body of Polonius, "You'll nose him in the lobby." Tobacco snuff was evidently so called because it was sniffed up by the nose.—*Notes and Queries*.

"DOWN HOME."

The south wind wafts to me to-day
An odor of remembered Springs,
Before my feet had learned the way
Of sorrow, or the peace it brings.

This sunshine, with its golden glow,
Dissolves the seal which time had set
Upon those scenes of long ago,
And makes them real and living yet.

The early crocuses are up,
And smiling welcomes, as of old;
Each in its tiny painted cup
A shining sunbeam seems to hold.

These daffodils, in broken ranks,
Unmeaning on the grassy sward,
Are veterans, guarding still the banks
Which marked the garden from the yard.

Shorn of its strength, the cherry tree
Is standing childless and alone;
No more her blossoms tempt the bee;
For bread she only gives a stone.

But as a heart by sorrow tried
Upholds another clinging soul,
The cherry tree, its fruit denied,
Supports a vine with tendrils small.

Around the trunk they twine and weave
Of tender green a network fair;
The cherry tree forgets to grieve,
Her branches are no longer bare.

Here stands the sturdy box-tree hedge
With glossy leaves and vigor rare;
Diffusing in its green old age
A spicy fragrance through the air.

The dear old flowers, which used to bloom
Along the walks, were torn away
And rudely banished, to make room
For newer blossoms of to-day.

The pleasant garden where we played,
The arbor with its rustic grace,
Its purple fruit and welcome shade,
Are gone, and nothing marks the place.

Let me, too, go; the sun is low;
Seal up the past once more.
Swift roll the years, the dim line nears
Which bounds the heavenly shore.

M. B. M., in Evening Post.



ST. PETER'S CHURCH, TACOMA, WASHINGTON TERRITORY.

A ROMANTIC CHURCH.

We had often heard of that romantic little chapel on the shores of Puget's Sound, of which it was said on the day of its completion that "It is the newest church, with the oldest tower, on the continent." A young friend living at Tacoma having sent us a photograph of the church, we have had it drawn and engraved for THE CHURCH MONTHLY. Its history is romantic as well as its appearance.

Tacoma is a lumber and trading town situated on an arm of Puget's Sound. A photograph of the place, taken several years ago, and now lying before us, shows—upon the shore of calm waters which reflect the shadows of the landscape—a wharf, a shed, store, mills, and a line of dwellings, beyond which rises a ridge overlooking the scene; and still farther, the most beautiful background an artist could ask—Mount Baker—rising 11,100 feet, its snow-covered peak glittering in the sun. This place is the western terminus of the Northern Pacific Railroad (now in process of construction), and is no doubt destined to be one of the most important towns in the West. What of a town there was when the photograph above alluded to was taken, sprang into being like magic when the terminus was located. But when the period of financial disaster burst upon the country, the realization of the bright dreams of Tacoma's future were deferred; it was even doubted for awhile whether the Northern Pacific Road would ever be built. But it is progressing now, and Tacoma has again set out on the road to prosperity.

But one of the first events of importance in the history of the place, was the building of a church. The Tacoma Land Company had given the ground; and in May, in 1873, Bishop Morris, with the Vestry and

several others interested in the work, and twelve Chinamen—all directed by the Bishop—began about two P. M. to clear the ground. Coats were laid aside for pick, grubbing-hoe, axe, and shovel. Says an account published in *The Church Journal*: "It was a busy and cheerful scene, and the presence of five ladies, who also put their hands to the work, was encouraging and refreshing. The ladies repaired the wasted strength of the laborers with cool lemonade. Stumps, hillocks, and fern, rapidly disappeared before the fire and iron and muscle, and by five o'clock the ground was comparatively levelled. A procession was formed, and the usual religious exercises performed."

This took place five days after the terminus of the Northern Pacific had been located. Within fifteen days the corner 'log' had been laid, the last nail driven, and services held. The building did not cost more than \$500. It is churchly in style, and is capable of seating 120 persons. The odd idea was conceived and carried out, of making a fir tree answer for a tower. In its native condition its height was more than seventy feet. Afterward the tree was cut off at a distance of forty feet above the ground, and surmounted with a splendid bell cote, bell, and cross, all giving the beautiful and picturesque appearance presented in the engraving. The tree measures seven feet across the top at a distance of forty feet from the ground, and by its annual rings shows an age of 275 years. It is sound to the core. The bell was the gift of some of the members of the congregation of old St. Peter's church, Philadelphia. "But," says the *Oregon Churchman*, "this tower had been beaten upon by the storms of Puget Sound a hundred and fifty years be-

fore the cornerstone of that dear old church was laid."

From the same paper of another date we learn that "here also there is a rectory, erected for the most part by the hands of the clergyman. It consists of a study, a bedroom, and a kitchen. Here the clergyman and his wife dwell contented. With its rough board walls and its lowly roof, the articles of furniture, indicating taste and refinement, the pictures and the books, are in strange contrast. The cheerful faces, and the faith and love of the occupants in and for God and His Church, make all beautiful."

A FRIENDLY WARNING.

The Diritto, the principal organ in the press of the present Italian Ministry, has recently published the following article, entitled "Catholicism in the United States of America":

"There are in the United States, out of a population which must certainly now amount to 50,000,000, 7,000,000 Irish. They obey the voice of their prelates and bishops like so many automata. And though they may be without any passion for public life, and without any of the habits needed for a life of freedom, yet from time to time there are men of note who abandon Protestantism to put themselves at their head, induced either by the desire of an easily-gained predominance, or sometimes by the weariness of doubt. A century ago there were a few hundreds of Catholics in the United States, remains of the French domination, with a Bishop and 12 churches. Now they are 7,000,000, with a Cardinal, 63 Bishops, 6,000 priests, and as many churches, besides 500 convents, 700 colleges, seminaries, and academies, and 2,000 parish schools. In twenty years these numbers will be doubled. They will constitute a terrible power. Let it be noted that Catholicism has acquired this immense development only within the last twelve or thirteen years, from the time of the great potato famine which depopulated Ireland. 'We

shall absorb these Catholic mendicants! How many stronger elements have we not already amalgamated?' said the Americans. And even the Catholic clergy feared the contact of those limitless liberties, of that robust and vigorous individualism, so opposed to all their doctrines. But instead of that, on this point too, the proud confidence of the Americans in the invincible force of their institutions, was deceived. Catholicism has become a second nature for the Irish peasant; it has, as Herbert Spencer would say, transformed the globules of his blood; and in the United States, instead of showing itself any longer weak, it drew new vigor from the more easy life of the emigrants, and obtained sumptuous churches, rich foundations, schools of its own, and all that it had been able to accumulate during so many centuries in the Old World. Public opinion in the United States is beginning to recognize the danger. But if advice of ours could be of any service, we should counsel them to guard against the peril in time. Above all, do not let the Americans delude themselves, as they well might at so great a distance, with the belief that the Church can once again gather together with fraternal comprehensiveness the elements of civilization within the dicta of the Syllabus. Leo XIII. can give some information on this point. We, too, cannot see without emotion the piety of those souls which, having no refuge from the doubts which assail them, and which seek in vain among the multiplicity of sects that repose for the disturbed conscience which, amid the heat of the battle of modern life, is more than ever precious, turn back to the ancient and pure fountain of the Gospel. It may be that, sooner or later, a religious revival may result from such movements. But so long as the Church is a monopoly of the Jesuits, so long as the Syllabus prevails over the Gospel, the Church will be a constant menace to civilization, and to the liberty of nations—a menace against which the United States will do well to protect themselves in time."

Ah! if you knew what grace there is in an accepted sorrow.—*Madame Guyon*,

[Written for The Church Monthly Magazine.]

ROB'S VACATION.

By H. Y. E.

CHAPTER V.—IN THE WEST.

Far away in the Rocky Mountain district is a region of stone and sand, where the rain falls not, and man and beast plod their way through the deep white earth, powdered beneath their feet. Rocks, in size and form not unlike vast castles, are scattered over the desert waste. The sage-brush everywhere, and here and there a lone pine, are all the signs of vegetation. The occasional cloud-bursts, and the melting snows of the Spring, are the only moisture the soil receives.

A strange region this for man's dwelling-place! And yet even in this desolate country, the temporary terminus of a railroad, or a mining excitement in the region, will quickly draw together rough and hardy spirits, who chafe under the restraints of higher civilization and morals, and long for the adventure and excitement of a life in the vicinity of wild beasts and savages. Add to these, men of sterling qualities and of culture, who have been disappointed, or who are impatient of the slow ways of the East, and who see in the tempting ventures of Western mines and pastures a chance of fortune.

It was evening in one of these mining towns. The day had closed with the usual gorgeous sunset of purple and gold, and the shadows were deepening. The hotel, a huge, rough-board shanty, which had been extended by the addition of smaller shanties, was swarming with guests, who must be content with border table-fare, and at night must sleep in bunks ranged in tiers, or, as often happened, seek such rest as might be secured on an army blanket spread upon the floor. The main street was alive with pedestrians, who came in

from the neighboring hills for a supply of necessities, or for a carouse—a motley crowd, black-bearded and swarthy, with broad-brimmed slouched hats, high-boots and spurs, pistol and bowieknife held by a belt around the waist, the lighted segar or pipe, and the invariable bravado swagger.

From the drinking-saloons, which were many, rose the clamor of voices, sometimes in excited debate, sometimes in laughter, and not infrequently in rage. Pistol shots were occasionally heard. A man is shot down. Little is thought of it, unless some partisan takes up his cause, and enlists a sympathy which is manifested in shooting down the assailant. We enter one of these saloons, attracted there by a band of musicians, whose brass instruments clang out favorite airs from the balcony over the entrance. It is a large structure, and though but of rough boards, yet within it is fitted up with much of the glitter and show of like places in larger Eastern cities. The decanters glitter behind the bar, which is never scant of customers. Further within are small tables, furnished with dice and cards. Here at one side is a roulette, and there a faro table, and in front of that window with board shutters is a monte board. Other appliances for gambling are in sight. Still further in the rear is a space set off for dancing. Beyond this is a raised platform, where later in the evening the band change their brass for stringed instruments, and where occasionally a singer steps forth to vary the entertainment.

The company within the saloon is not unlike that in the streets; but here we have a fairer opportunity for

studying them. We can distinguish the prosperous miner from the anxious seeker; the man who quietly holds for sale, from him who knows that unless a purchaser be speedily found, he will be compelled to sacrifice his investment, and the fruits of long labor and waiting. The men are nearly all in dusty garb; some are ragged; and the professional gamblers assume the disguise of one or the other. There is no lack of jewelry, however. Gold watches and chains of gold, breast-pins and cuff buttons wrought from nuggets, are frequent. Here and there may be seen young men who have just arrived, and who, in making a tour of the place before striking out for the mines, have sauntered in. There are women—yes, there is the wife of one of the proprietors of the saloon; and her two little girls romp about the room, and occasionally stop to chat with some of the miners. There are also other females, who dance and drink and carouse with the gamblers. Over all is spread the bright light of the chandeliers, which still are brilliant, notwithstanding the blue haze of tobacco smoke.

As it drew towards midnight, the frequent potations began to manifest themselves in increased noise and confusion. Perhaps because heads were not quite so clear as earlier in the evening, the proprietors thought their chance better for securing the nuggets of their customers. For now the side games were opened. At one table a loud voice rang out 'Who will take a chance in this? Now's your time. I will bet any man twenty-five dollars that he can't pick out the ace.' So saying, he threw three cards upon the table, face downwards. Some one behind him asked a question, and as he turned to answer, a person dressed as a rough and soiled miner, slyly

turned the cards over, when, finding the ace, he as slyly marked its back with a pencil. Those around saw him. The dealer turned again and repeated his challenge. 'I will take it,' said the miner, as he drew from his pocket-book and laid upon the table the sum named. Then pointing out the card he had marked, the dealer turned it up, and displaying the ace, passed his money over to the winner. Again, at the top of his voice, the dealer shouted 'This way, if you want to make your fortune. I'll put up twenty or ten or five that you can't pick out the ace.' 'Here's five,' came from one of the newcomers, who had watched the proceedings. 'Down with it, young man,' he shouted. The money was planked, and picking up the marked card, the youth won. 'I'll go fifty!' shouted another of the newcomers. The same process was gone through with, but with a totally different result. To the utter astonishment of the venturer the marked card proved to be a ten-spot, and his money was lost! Another venture was made by another party, with a like result. The truth began to dawn upon the spectators. The supposed old miner was a confederate. The card had been skillfully changed. One similarly marked had been substituted. There was a murmur of indignation and disgust. But the man who had lost his fifty dollars could not be persuaded that he had been tricked. He had watched intently. He was sure he couldn't be deceived. His companions endeavored to reason with him. He grew excited, and at length sang out, as he held up a roll of greenbacks, 'I'll go—' when a heavy hand was laid upon his shoulder, and a strong voice was heard—

'Hervey Anderson, don't you do it!'

'Who are you?' roared the dealer 'What business have you—' but he

turned white, and his rage stopped his voice.

Meantime the intruder, with his hand still on the shoulder of young Anderson, proceeded in low tones to remonstrate, hurriedly explaining to him the fraud. Other bystanders, whose indignation had been aroused by the evident rascality, came to the aid of the speaker, and the young man returned his money to his pocket. All this passed in a moment. Meantime the monte dealer had recovered himself.

'Who are you?' he shouted fiercely, and drawing his revolver, 'Stand aside there, and let me draw a bead on him.'

But as quickly a dozen revolvers were drawn and pointed at the dealer, who immediately dropped his arm and began to show some signs of uneasiness.

'Perhaps, gentlemen,' said the stranger, 'you had better let me answer his question. In doing so I may be able to let you know who *he* is.'

The excitement was now intense throughout the saloon. The music and dancing had ceased, and the crowd pressed round the speakers. More than one in that assembly had been swindled by this same dealer, and although assaults by the pistol and the knife were daily occurrences, yet the only person really in danger on this occasion was the swindler himself. He of course would not fire into a crowd; and standing as he did upon a slightly raised platform, he was a fair mark for any one who might be disposed to practice upon him.

'Out with it, out with it!' shouted a dozen voices. 'Tell us all about it!'

The dealer assumed a defiant air, evidently to conceal his nervousness, and called out

'Well, who are you, any way?'

'You want to know who I am—do you?' said the stranger, folding his

arms, and looking steadily at the gambler. 'Well, Mr. John Barker, I don't feel at all hurt that you don't recognize me. I am not proud of your acquaintance. I am glad you had respect enough for your old father and mother to change your name. I have a respect for them, too, and I won't disgrace them by letting this crowd know what your real name is. Barker is a very good one for you. So we'll let it go at that. Gentlemen, you would hardly believe it. This man is a degenerate son of a good family. His indulgent old father set him up in business once. But he wasted his capital. It went just where this young gentleman's money would have gone to-night, if I hadn't stopped him. That was bad enough; but his partner's money was going, too, when the fellow was found out. Nobody knows,' continued the speaker slowly and sarcastically—'nobody knows how that store took fire, and burned just enough to destroy the books of account which had *accidentally* been left out of the safe that night. But this gentleman—who goes by the name of John Barker now, who couldn't give a statement of the affairs because books and papers were burned—could make an affidavit to clear himself, and throw a cloud over the reputation of one of the noblest souls that ever walked this earth, Charles Mangam.'

The speaker himself had now become excited, and paused to wipe the perspiration from his forehead. Curses and yells went up from the spectators, but the stranger with a gesture quieted them.

'That is not all,' he proceeded. And now he was evidently struggling to check his emotion. His voice at first faltered, but he went on: 'I had a boy. Perhaps as a father I was blind, but I used to think him a noble fellow. If he had learned bad

ways, I didn't know it. Maybe I was deceived. But I loved that boy. I let him go to San Francisco. I didn't know that that miscreant yonder, who left Cincinnati between two days, had preceded him to the Pacific Coast; that he would find him out there; that he would set upon the son of a man who had stood up for a slandered friend; that he would dog his steps, set unprincipled knaves to entice and entrap him, and persist in it until they at last succeeded in dragging him down. That dear, lost boy of mine, gentlemen, I followed. After a long search, I found him in a hospital. They did not need any other nurse; I was by him day and night. He told me his whole story; he kept nothing from me. Well, when I stood by that boy's coffin, as it was lowered into the ground, I thought of that vile wretch standing there, and I felt that I would much rather that he had murdered my child than brought him to such an end.'

There had been an almost breathless stillness up to this moment, when there was a slight noise, and then the wooden window shutters behind the monte dealer suddenly opened, and before he could be stopped, out through the open window the villain sprang, and a confederate from outside closed and fastened the shutters.

A wild yell rose from a hundred voices, and a rush was made for the window, which resisted the attack; but a bench was quickly extemporized into a battering-ram, and swung to and fro by the sinewy arms of the rough assailants, the shutter flew open. With unearthly yells some four or five rushed through, pistol in hand. Several shots were heard. Others sallied out into the street and scattered in pursuit. But it was too late; the bird had flown.

That saloon was closed earlier than

usual that night. But at the hotel it was late before the guests fell off to their sleeping quarters. They gathered around the stranger, expressing their sympathy for him, and their indignation at the miscreant who had fled. But none pressed closer to him than the young man who had been saved from losing his all.

'Hervey Anderson,' said the stranger, 'when I stood by and saw what you were about to do, I could not have kept my hands from you if I would. It was the story of my own boy reenacted in you. It was one of the steps which he had been led to take. In fact, when I saw your name on the hotel register, I conjectured that you were the son of my old college chum. The thought at once flashed across me that you might be in danger here, and I resolved to seek you out, and if this were so, to warn you. You know the rest. When you write home, give your father the kind remembrance of his old friend, Samuel Wilmant.'

'I will do so,' said Anderson. 'And I will say, too, that I shall never cease to be grateful to you, sir. Yes, and I will also add,' bringing his clenched fist to the table, 'I will also add my pledge, which I will make my solemn oath, that, by God's help, Hervey Anderson shall never disgrace the name of his father.'

A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there is any kindness I can show or any good thing I can do to any fellow-being, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

Kind words are the bright flowers of earthly existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

ABERGLAUBE.

I know of a noble lady
 Who has never lifted her veil;
 Her hand, on the aching temples,
 Is tender, and cool, and pale;
 Her raiment is black and crimson;
 Her voice, which is seldom loud,
 Is drowned by a lover's whisper,
 But not by a surging crowd;
 And her speech, which is heard within us,
 Soundeth as if from far,
 And she calleth the things that are not,
 To rebuke the things that are.
 Therefore her word is the pillar
 Of whatever standeth on earth,
 And if aught on earth be precious,
 Her sentence gives it worth.
 She is very staid in her going,
 As if she knew that haste
 Would scatter the manna, hidden,
 For wayfarers to taste.
 Yet whithersoever we hasten,
 We find her wasting there;
 And she walks where the ways are foulest,
 As if she trod upon air.
 I have told of her speech and her going;
 Of her deeds there is this to tell,
 She lifteth up to heaven,
 She casteth down to hell.
 On earth she layeth foundations,
 And others build thereupon;
 When they set the headstones with shoutings
 She is far away and gone.
 For her road is with them that labor,
 Her rest is with them that grieve;
 Her name is Faith, while you serve her;
 When you lose her, Make Believe.
 —Cornhill Magazine.

KEEPING UP FALSE APPEARANCES.—
 A great portion of the suffering which people in reduced circumstances have to endure, is brought upon them by their efforts to keep up appearances. They do not seem to be aware of the fact that the sting of pecuniary misfortune, if not extracted, is at least deadened by a frank and honest acceptance of the new situation.

Some families, when overtaken by misfortune, have the moral courage at once to admit the fact, and the practical wisdom to set about adapting themselves to their changed circumstances. The costly house and furniture, the horses and carriages, and the other appurtenances of an expensive and fashionable style of living, are sold, and the expenditures are brought within the reduced income.

Such a family escapes the bitterest ills of misfortune. They are respected by their acquaintances; and what is of far more consequence, they enjoy their own self-respect. They are not afraid to meet their butcher, and

baker, and grocer, and anybody else who supplies them with the necessities of life. They are not slaves to the requirements of any false position. The truth has made them free, and they soon begin to grow strong again. Their economy and prudence and strength of character build them up anew, and in a few years they emerge from their troubles, and rest henceforth upon a surer foundation than ever before.

The majority of the people, however, take a different course. When they lose their fortunes, instead of trying to adapt themselves to their altered circumstances, they strive to keep up appearances. They cannot bear to come down from their lofty social position. They struggle to maintain their standing in society. The income which, if wisely used, would give them comfort on a moderate and modest scale, is wasted in the vain attempt to spread a thin veneering of "respectability" over their condition. This struggle, of course, is carried on by such a system of pretension and deception, as undermines the moral character, and entails incomputable humiliation and distress upon these unfortunate people. They are not all intentionally dishonest; many of them are only weak and foolish. But they all suffer by much mortification of spirit, and much bitter distress of heart, such as high-toned, courageous people never experience on account of pecuniary misfortune.

Nothing else does so well, in any phase of life, as truth and honesty. And there are not many things that work so badly in social life as for people who were once rich, but have become actually poor, to try and impose upon their neighbors by "keeping up appearances."

A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind."—*Epis. Register*.

[From The Story of Creation, by Dr. Campbell.]

THE ORIGIN OF LIFE.

One of those doctrines which certain persons who have devoted themselves to the study of the physical sciences have broached, is what is called arche-genesis, or the doctrine of spontaneous generation. According to this doctrine there is a potency in our earth-matter, properly treated, to produce a very low order of life, without previous seed or germ. And numerous experiments have been made, in which it has been attempted to demonstrate the fact that mere earth-matter, from which all possible life-germs have been destroyed, may develop living things. Most scientific men regard this doctrine as quite doubtful. Indeed, the advocates of what is known as the development hypothesis, who would be expected to accept this view, if any one did, quite generally repudiate it; and the most that can be said for it is that "skilled experimenters" are diligently applying themselves to the solution of the question, and that "opinion seems to be held in a balance between conflicting evidences."

Religious people have quite generally regarded themselves as bound in duty to reject this doctrine. It seems to many such people as intended to rule out the idea of a Creator. And they are often bold to denounce it as something opposed to the clear teaching of the Bible. What, then, does the Bible say, that has any bearing on this subject? What account does it give of the origin of life on our planet? It is to this point we have come in this Story of Creation; and it will be well for us to divest ourselves of all prepossessions, and examine the record with religious care. The dawn of life here is recorded in the following terms: "Let the earth bring forth grass, . . . and the earth brought forth grass." Both the command and the fulfilment are traced on through the higher stages of vegetable life, but this is the beginning: "The earth brought forth grass."

Several things in this statement are very noticeable, though this is the dawn of life, it is not represented by the word *bara*, to create; nor yet by the word *asa*, to make; but simply by the word *tadhshe*, to give birth, or

bring forth. God calls for the grass indeed, He being the fountain-head of all power; but the call is for the interposition of a subordinate agent, the earth, in the production of it. That agent is put under working orders, as it were, and is assigned a task. It is to germinate grass; and it immediately proceeds to do the thing commanded.

This is not to deny at all but that God was able to create vegetation by an immediate act; and to have set not only the grass, but the "trees bearing fruit," in the soil full grown. He was able to create the world in one day, instead of six days, and just as able to create it in one instant as in one day; but we are reading His Word not to find out what He could have done if He had chosen, but what He actually did. And in the production of vegetable life, there is not the slightest hint that He created anything full grown. Let us stand close by the record. It is quite as reverent toward God to accept His Word exactly as He caused it to be written, as it is to invent a theory, and volunteer a belief in something which He does not say.

We have passed some epochs in this history, and shall encounter others, where a direct Divine interposition is expressed. We found such a place when we considered "the origin of matter"; for there, of course, it is impossible to attribute anything to second causes. We found another such place, apparently, when "the Spirit of God brooded on the face of the waters"; for matter of itself has nothing of motion, or, so far as we know, of gravitation, or of any of those qualities which are essential to the building up of the system of nature; and this "brooding" of the Spirit seems to be at the place where such qualities were imparted. But here God expressly calls in a secondary agency. It is not an absolute creation that is here recorded, but a birth or a bringing forth. God's call impregnates the soil with vital forces, and forthwith vegetation begins to appear.

Now this is not spontaneous generation; but it is a door open for the ac-

ceptance of that doctrine, if it shall ever be established. For, if such vital forces were imparted to the earth at that early epoch, who can say but that at least a remnant of such forces is discoverable now? It need not at all alarm us, should such be found the case. When it shall be fairly proven, if it ever shall, that the doctrine of archeogenesis is true, and that simple earth-matter, without a germ, can develop life, let us answer at once "Very likely. We read in the Mosaic cosmogony that the earth was given a birth-power, and possibly something of it still remains. You think you have discovered evidence of that power: we can point you to the source whence it sprang. Like everything else in nature, it is of God."

Some will object to so generous a concession. The Bible does not admit of it, they say. The story of the origin of life is not all told in this first chapter of Genesis. It is given in the chapter following in greater detail. And the plain meaning is that the plants and trees that first stocked the earth were created full grown. "God made the earth and the heavens; and every plant of the field before it was in the earth, and every herb of the field before it grew. For the Lord God had not caused it to rain upon the earth; and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground." Genesis ii. 4-6.

Few men have written upon the subject of creation who would be less likely to be suspected of any leaning toward the modern doctrine of evolution, and especially the doctrine of archeogenesis, than would the Rev. Dr. Murphy of Belfast. He is so conservative as even to adhere yet to the notion of the six solar days. Yet in translating this famous passage he turns it completely end for end, and makes it read in exact accordance with the views above stated. In our version of the Scriptures it suffers a palpable perversion; and he sets it right. Moses is describing the earth, in this passage, as it was when first created. It was a lifeless world. It was a world without rain, or mist, or plant, or man. So Dr. Murphy reads, "And not a plant of the field was yet in the land, and not an herb of the

field yet grew. For the Lord God had not caused it to rain upon this land, and there was no man to till the ground." For the remainder of the passage we give the translation of Professor Bush: "Nor went there up a mist to water the whole face of the ground."

There is nothing here that tells us of plants and trees created full grown and then set out in the fields to grow. The passage, rightly understood, simply tells us what the condition of the earth was at a very early stage. It was a lifeless earth. It was a dry earth. And of course there was not a human being upon it. We easily find the answering form to this picture. Our planet was at one time, as to its surface, a cinder. It had just come out of the fire. At a later period the rains fell upon it, and the rocks were disintegrated, and a soil was formed in which sprang up all manner of vegetation; but it was not so at first. "Not a plant of the field was yet in it, and not an herb of the field yet grew. For the Lord God had not yet caused it to rain upon the earth; neither was there a man to till the ground; nor went there up so much as a mist to water the earth anywhere."

The record in the second chapter thus perfectly agrees with what we found in the main narrative; and we may still cling to the doctrine that at God's call the earth was made causative, and evolved, generated, gave birth unto, or brought forth grass. Let the doctrine of archeogenesis, then, be established, if any one shall succeed in demonstrating it. It need not shake our confidence in the Bible at all. Moses has left an open door here, wide enough to permit that hypothesis and a good deal more.

If we gratify our appetites in all things where we lawfully may indulge them, they will, at length, obtain such power and dominion over us that we shall find it very difficult to oppose them at all. In order, therefore, to prevent our appetites from gaining too great an ascendancy over us, and in order to preserve our command over them, we should sometimes deny them even in those indulgences that are innocent and lawful.

[From Sunday at Home.]

TOT.

CHAPTER III.

Arrived at her own home, Mrs. Stewart—for this was the name of the lady—saw Tot placed in bed, and then debated what had better be done. Certainly the information that a child, who had evidently strayed from home, had been found, and was in safety, ought at once to be made known in the neighborhood, and then fearing he was going to be ill, for she noticed how flushed his cheeks were becoming, and how he was moaning as if in pain, she despatched a servant for the doctor. As time passed Tot's restlessness increased. He tossed about from side to side calling for 'mamma,' and 'nursie,' while Mrs. Stewart watched every moment with anxiety. It was a great relief when at length the doctor's step was heard on the stairs.

Mrs. Stewart went out to meet him and give a few words of explanation, but no sooner had Dr. Marshall seen Tot's face than he gave a start of recognition, and said softly 'Why, I know the child well. He is from Berrington—Dr. West's child. Tottie they call him. When the mother was alive I often used to see him out driving with her, but West has been on the Continent a good deal since his wife's death, and the little fellow has grown out of knowledge.'

'I am so glad you know him, Doctor,' said Mrs. Stewart. 'I will send a message to his house immediately, for by this time those in charge of him must be in a state of the greatest alarm.'

'Yes, do,' said the Doctor; then turning to his patient, 'And now, Tottie, let me have a look at you.'

Tot opened his eyes. Perhaps a man's figure bending over him made him think of his father. He cried out 'Papa, is you come back? Tottie so glad,' and then nestled down on the pillow again with a very satisfied expression on his little face.

'There is nothing to alarm yourself about, Mrs. Stewart, I trust,' said Dr. Marshall after a close inspection. 'Over fatigue and a chill, probably caused by lying on damp grass, nothing more. In a few days, if we can keep off feverish symptoms,

he will be all right again.' Then after a pause, 'It will be advisable that he should remain here for the present, if the responsibility will not—'

'Of course,' interrupted Mrs. Stewart. 'Do you think I could be so cruel as to send him away, ill and feverish as he is?'

'Very well,' said the Doctor; 'then, my dear madam, take my advice and send for his own nurse. A familiar face will be good for the child, and besides, you are not strong enough to have the sole care of him.'

So a servant was sent off in the gig, with strict injunctions to bring back a nurse from Tot's home, a home which was just now full of excitement and alarm on account of the child's mysterious disappearance.

It was some time before he had been missed. On returning to the nursery and finding Tottie absent, nurse naturally concluded he must be in the garden, and it was not until the dinner-hour that she went out to look for him. Then indeed her anxiety when no Tot could be found was very great. A search was made over the grounds; the Summer-house, the shrubbery, every nook and corner were thoroughly investigated, but Tot was nowhere discovered. Notices of 'a child lost' were sent to the principal shops in the town, and servants were despatched in different directions to make inquiries, and continue the search. One of these presently returned with the handkerchief that Tot had left by the stream side, when everybody felt convinced that the child was still wandering in the wood. The man had shouted, and gone a short distance in various paths, but meeting with no success, had hurried back in order to get sufficient helpers to search the wood in every part. Many were eager to go, and a good company was just starting, when Mrs. Stewart's servant drove up to the house with the very welcome intelligence of little Tot's safety.

In a few minutes nurse was ready to return with him, and she was soon at the bedside of her pet. The Doctor had given him a composing draught, and under its influence he was quietly sleeping.

Nurse sat down and watched till he awoke.

Tot could not at first understand how he came to be in a strange room, with everything in it except dear nurse, totally unfamiliar. Nurse explained, and then he remembered his long journey and the lady who had been so kind to him.

'Where's the lady, nurse, who is going to take me to mamma?' he asked presently.

Nurse did not fully comprehend his meaning, but she thought he must be inquiring for Mrs. Stewart, so she said 'The lady has gone to lie down. She has been sitting by you, Tottie dear, for ever so long. Just now she went away to get some sleep.'

Then nurse brought him a basin of steaming bread and milk, saying coaxingly 'Now Tottie must try to eat this.'

He only felt weak, not in the least hungry, but he sat up, and after the first few mouthfuls, he discovered that he really needed food very badly, and that the nice warm milk and soft bread were the most delicious things he had ever tasted. The basin being emptied, Tot was equal to conversation, and began chattering away at a great rate. But nurse would not let him talk too much, so he amused himself by watching the beautiful gold and purple clouds of the sunset. Presently, when it was nearly dark, nurse lighted a lamp, and then the door opened, and Tot's new friend, Mrs. Stewart, came in. Her hair was put back loosely from her face, and she wore a long white dressing-gown. Tot thought an angel must look just so. He stretched out his hands to her, and she sat down by the crib, and talked to him in a low soothing way that Tot liked. Then she sang some hymns. Her voice quivered sometimes as she remembered the other little child who had loved to hear her, but who would never again be hushed to rest on a mother's bosom. Tot, still tired and exhausted, was soon lulled to sleep, and this time he slept soundly, and did not wake till next morning.

A beautiful morning it was too. Tot longed to get up and run about out of doors, but Dr. Marshall, who called while he was eating his breakfast, said 'No' so firmly, though

very kindly, that Tot put the wish aside at once, and then Mrs. Stewart brought him such beautiful picture-books and play-things that he felt he could not be better off. Once when nurse had left the room and Tot found himself alone with Mrs. Stewart he said to her 'When is you going to my mamma and your little girl?'

It was a sharp thrust, but she swallowed down the rising tears, and said cheerfully 'When God lets me, dear.'

This was too vague for Tot, he wanted her to say Thursday or Saturday, or next week, that he might have something definite to go upon. He said mournfully 'God never speaks out loud. But if we go to the strait gate and knock, He will let us in. Don't wait to be letted, or we will never go.'

'Don't you want to see your father first, Tot?'

'Oh yes,' he said eagerly, then rather sadly 'But he stays away so long. Papa won't stay with Tot, so Tot must have mamma.'

Poor little lonely Tot!

'Yes, dear, I know, and I want to go to my little darling Edith, who was laid in the grave yesterday. But ever so far away in another country I have a husband, and I must stay here till he comes back. I wrote a letter and told him God had taken our little girl to heaven. He will be so sorry, Tot, and so full of trouble, that I could not bear him to come home and find his little girl and me both gone from him. So I hope God will let me stay here to comfort him, and that is why I cannot go with you yet, dear Tot.'

He put up his face to kiss her, and when he saw she was weeping, he said 'Don't ky, dear lady; Tot will stay too. Tot will wait till papa comes.'

'That is right, my darling. And you shall live with me till he does come home, if you like, and if you are happy here.'

'Oh yes,' said Tot in a most contented voice, 'I will, for I love you very much. And papa shall love you too.'

Then he nestled down in her arms, put his head on her shoulder, and gently stroked her cheek. All at once he burst into a hearty laugh. 'You is like pussy,' he cried, 'soft and

warm like pussy. Will you be my new pussy?’

‘Yes, if you like, Tot.’

‘Then I shall call you Pussy. Pussy, dear Pussy,’ and he kissed her again.

Very comforting was the child’s innocent, loving prattle. God sent the bereaved mother a very sweet solace in little Tot.

CHAPTER IV.

The next day a long-expected letter arrived from Mr. Stewart to his wife, the contents of which turned her as pale as death, and then sent a thrill of thankfulness to her heart, as she learnt from what further sorrow God had delivered her. Only a few brief lines were written in a familiar hand, but there was a long explanation from a stranger, who had fallen in with Mr. Stewart at a time when he was in a sore need of a friend. It appeared that on receipt of the letter that informed him of his child’s illness, Mr. Stewart had set out instantly for home. Part of his journey was obliged to be made on horseback. He was caught in a violent thunderstorm, got thoroughly wet, and neglected, in the haste he was in, to change his damp garments for dry ones. This caused a severe cold, which turned to fever, and had it not been for a gentleman, an English physician, who happened to be at the hotel, and nursed him day and night, he would probably have died. Now all danger is passed, and he hoped soon to be able to continue his homeward journey. He was full of gratitude to this doctor, who had most generously postponed his own travelling arrangements and devoted his whole time to his patient. ‘Strangely enough,’ wrote Mr. Stewart, in a scrawling, feeble hand, ‘this good friend of mine is Dr. West, an inhabitant of Berrington, and therefore no very distant neighbor of ours. He has recently lost his wife, and is on the Continent for change of scene. It was a mercy I met him. Under God I owe him my life. He has one little son, and I hope both he and his child will be no strangers to us for the future.’

How wonderfully God had cared for her, after all! A few days ago and the world had seemed very blank and dreary to Edith Stewart. True,

she had a husband, dearer to her than her own life; but he was far away just then. She had stood alone by the death-bed of her little one; she had followed the body to the grave, all without the sweet comfort of human sympathy, thinking no sorrow had ever been greater than her sorrow, when even then her husband was being snatched from the jaws of death — was *saved*, and would be hers again, please God, for many years to come. And how marvellously it had been ordered, too, that Tot, who was certainly this good Dr. West’s child, should wander into her arms, and lie down there in loving trustfulness. She felt glad that for the man who had saved her husband’s life, she had unwittingly done some small service.

Ah, yes! God was very good. She would never doubt it again.

Then Tot was told all about it, and his joy that his father was coming home knew no bounds. He wrote a wonderful letter with ‘Pussy’ to guide his hand. Her own epistles were harder work. Mr. Stewart was longing for news of his child (the last letter had missed him), and she feared the shock of hearing what had happened might cause a relapse. Still better than that suspense, and as Dr. West had not forbidden it, she broke the sad tidings as gently as possible. Dr. West she thanked most earnestly, saying she owed him a debt of gratitude for life. She entered into no particulars respecting his child’s strange introduction to herself; merely that certain circumstances had made her acquainted with him, that he was at present staying at her house, and hoped there would be no objection to his remaining some time longer. He was happy there, and it would cheer her greatly to have him.

Then succeeded many pleasant days and weeks for Tot. Letters came frequently from abroad; each one brought better news, and spoke of a speedy return. Nurse went to and fro between the town and Mrs. Stewart’s. Sometimes Tot accompanied her, but he was always glad to get back again to ‘Pussy.’ The two were fast friends. Tot could not bear to see her sad, and often when old memories brought the tears to her eyes, he would say with instinc-

tive sympathy 'Don't ky, please, Pussy. We won't have to wait much longer now.' She understood what he meant by 'waiting,' so for Tot's sake sorrowful thoughts were put aside, and some amusement found for him.

And Tot was very happy. The old loneliness had passed away, and when once sufficiently recovered to be out in the garden, and take as much exercise as he pleased, there was not a more contented, cheerful child than Tot.

But Tot was to be happier yet. It was about a month since the memorable day on which he had set out on his search for 'the strait gate and narrow way.' Summer had given place to early Autumn. One afternoon he was sitting with Mrs. Stewart under the cedar-trees on the lawn, listening to one of the delightful fairy stories she often told him. Presently wheels were heard coming up the drive. Tot watched the carriage coming nearer and nearer. It drew up to the hall door, but had scarcely stopped before a gentleman's head appeared at the window, and with a bound and a shriek of 'Papa, papa, oh papa,' Tot was rushing across the lawn and into his father's arms.

Just for one minute the boy was folded silently in a close embrace. Dr. West's heart was too full for more words than 'Tot, my own Tot!' but what Tot saw in his father's eyes was enough. How those two loved each other!

By this time another occupant of the carriage had alighted; a gentleman who kissed Tot, and said in a husky voice, for he had returned to a childless home, 'Where is your friend Pussy, little one?'

Tot pointed across to the figure under the cedars.

Mrs. Stewart had risen on Tot's exclamation, and had endeavored to follow him, but the realization of what she had so long wished for almost overpowered her, and now as her husband hurried toward her, she is unable to meet him, and stands with outstretched arms, her whole frame heaving with an indescribable mixture of grief and joy.

Let us reverently turn aside our gaze from such a meeting between husband and wife.

Well, I have little more to tell you, dear reader. Perhaps my story will be best finished by repeating a certain conversation that took place one evening in Mrs. Stewart's drawing-room. Dr. West sat in an armchair by a window with his boy curled up in his arms. It was getting dark, and Tot lay quietly watching the stars as they slowly appeared one by one.

'Papa, do the angels wear diamonds?' he asked presently, after a long silence.

'I don't know. I don't think so, Tot. What makes you ask?'

'Because,' said Tot, thoughtfully, 'mamma's diamonds used to shine like the stars do, I thought may be the angels had them, and then when they opened their wings and flew quick, the diamonds fell off on the sky, then they twinkled and sparkled till the morning, and then the angels pick them up again. Do you think so?'

'No, dear; I'll tell you what I think some other day.'

Tot was silent again for awhile, but his brain was busy at work. Then in a whisper he began, 'Papa, Tot is going soon to mamma.'

'God forbid!' was the instant cry that rose from his father's heart, but he only asked 'What makes you say that, my boy?'

'Oh I did go once ever so long ago, when you was away, papa, and nobody was left to love Tot but nurse.' Then he told the story through in his simple childish way. Dr. West had partly heard it before from Mrs. Stewart, but he had not fully understood that Tot had had a definite object in wandering forth from home alone. Now as he listened his conscience smote him severely, for he saw that he had selfishly indulged in his own sorrow for the loss of 'his wife, and never dreamed that another heart besides his own was nearly broken.

Tot paused at the end of his tale—then looking wistfully in his father's face: 'Mrs. Stewart says I must not go to find dear mamma till you go away again and don't want me any longer.'

'But Tot, supposing I say I wont go away at all, but will always stay at home with you. You wont want to leave me, will you?'

'Always stay?' repeated Tot doubtfully, as if it were too good to be true.

'Yes, always stay.—I will never leave you again, Tottie. We will try to be good, and gentle, and patient, as your dear mother used to be, and wait till God sends for us both to go to her.'

'Oh yes,' cried Tot, 'you come too wid her and me.'

'What is that about me?' asked a soft voice behind him.

'Papa will go too to see mamma and your little girl, Pussy,' he said joyfully. 'And you too?' with a questioning look at Mr. Stewart, who was standing with an arm round his wife.

'Yes, Tot, I too. I made that resolve when I thought I was on my death-bed, and with God's help it shall be kept as faithfully now that I trust I have many years of life and happiness before me,' said Mr. Stewart, solemnly.

Then, as the darkness deepened upon the group at the window, somebody said softly and reverently 'And a little child shall lead them.'

SCIENTIFIC.

EGYPTIAN GLASS-WORKERS.—On the walls of the Beni-Hassan tombs the figures of glass-blowers with blow-pipes, marvers, crucible, and furnace, still show as freshly as when placed there by the artists of Osirtasen I., some 3,500 years before the Christian era; and among the countless other relics, such as vases, bottles, cups, and bugles found in the Valley of the Nile, a necklace bead, discovered at Thebes, bears the name of Queen Ramake, wife of Thotmes II., who reigned about the date of the Jewish Exodus. In the sacred colleges of Thebes and Memphis the systematic pursuit of science and constant investigation of the mysteries of nature were objects of the closest attention. The colossal works of architecture and sculpture with which the country is studded, could only have been executed by a people among whom the mechanical arts were highly advanced; and though the fragility of glass renders it especially liable to utter destruction, there exists ample evidence in the specimens now enshrined in our museums, that its manufacture was carried out to a degree of

perfection that modern science has hitherto vainly sought to rival. The glass works of Alexandria were especially renowned for their vases with blue and white grounds and festoons of colored glass, and their products were exported to Rome down to the days of Aurelian. Classic authors inform us that the Egyptians were famous for imitating gems in colored glass, and bracelets, earrings, and trinkets of the purest gold, set with these paste gems, have been forthcoming to confirm this statement. Other specimens show that they could not only gild and engrave glass and fuse it into colored mosaics, but that they possessed the art of fusing gold in glass so as to unite—an art until now looked upon as being as utterly lost as that of tempering copper to the hardness of the finest steel, which the Egyptians also practised. Hence glass thus instudded with granulated gold has been hitherto regarded as one of the rarest and most curious relics of antiquity.—*The University Magazine*.

The wood *Quebracho Colorado*, which as a new material for tanning, excited great interest in Europe, contains besides a peculiar tannin, about 2.8 per cent. of another astringent, acting like gallic acid with reagents. It yields also a beautiful yellow dye. The wood is said to equal sumac in the manufacture of morocco leather.

Regarding the adaptability of steel as a material for the construction of bridges, the *Scientific American* remarks that the attitude of engineers on the subject appears to be one of expectancy. They seem inclined to put the burden of proof on the manufacturers, and to require them to furnish evidence of its suitability and economy before consenting to use it.

Nature reports that recent Hungarian earthquakes were attended with phenomena of a remarkable character. One shock divided the large Danubian island near Old Moldavia in two, and from the chasm thus formed a huge column of water was ejected sufficient to partly flood the island. Suddenly there was a cessation of this flow, but black sand and clay were thrown up from many funnel-shaped craters in the fissures. Castle of Golubacz ruins were demolished.

Editor's Portfolio.

We are all saddened by the death of the Rev. SAMUEL OSGOOD, D.D., the scholar, the gentleman, the genial companion, the true friend, the eloquent preacher, the devout Christian. Dr. Osgood was born in Charlestown, Mass., on the 30th of August, 1812. He was graduated at Harvard College and at Cambridge Divinity School. Entering the Unitarian ministry, he became a zealous advocate of the doctrines of that denomination, in which for many years he held the foremost position. In 1869 he renounced Unitarianism, and shortly afterwards entered the ministry of the Protestant Episcopal Church. Here he never assumed permanent parochial charge, but devoted his time mainly to literary pursuits, distinguished himself as a writer for various magazines and as the author of several popular works. He died at his residence, No. 115 West Eleventh street, on Wednesday, April 14th.

We presume it is the opinion of many that oppressive usury towards the Gentiles is sanctioned by Jewish law, and that Shylocks, how much soever detested by the world generally, are in favor among their own people. We are glad to be able to place upon record a Jewish protest against this. Commenting upon a correspondence between the Bishop of Manchester and Mr. Ruskin, upon usury, *The London Jewish Chronicle* says :

"It was prohibited to the Israelite to have interest transactions with his own brother-in-faith, because it was sought to make the Holy Land an agricultural country, and to discourage the pursuit of commerce within its borders as much as possible. As, however, it was necessary to exchange the produce of Palestine for the manufactures of other countries, commercial transactions with foreigners were

permitted. But the exaction of interest from the Gentile was only permitted in a commercial sense. If he had fallen into poverty, and stood in need of timely assistance, the Bible emphatically prohibited the taking of interest of any kind whatever : 'And if thy brother be waxen poor, and his hand faileth with thee, then thou shalt relieve him ; yea, though he be a stranger or a sojourner ; that he may live with thee. Thou shalt take no usury of him or increase ; but fear the Lord ' (Lev. xxv. 35). This point is too often overlooked. . . . It is needless to point out that Jews who live by the hateful profession of money-lending, and grind down the poor, of whatever creed, by their usurious exactions, distinctly violate the merciful principles of the Mosaic legislation. No argument can be adduced in palliation of such dealings. Jews, in this country at least, are not shut out from honorable callings, and despicable indeed must be the greed for gold which can cause any of them to prey upon the misfortunes of the needy. When we, for a moment, consider how tender a regard Moses showed for the feelings of the unfortunate debtor—how he prohibited the creditor from taking any implements of trade in deposit, and commanded him to restore the poor man's pledged raiment every night, at the same time prohibiting him from crossing the threshold of his client's house ; when we consider in what a humane spirit these enactments were framed, our hottest indignation is aroused against those Jews who profess to abide by the Mosaic legislation, and yet set such precepts at defiance. The finger of scorn cannot be pointed too opprobriously at those who are guilty of such malpractices. They should be regarded as the black sheep of the community ; and society, in self-defence, should ostracize the men who so seriously affect its well-being. If the hard-hearted usurer is not callous to all social considerations above money-making, the voice of public opinion may, with advantage, make itself heard in condemnation of his loathsome practices."

The vast difference between *now* and *then*, as regards art, is shown in the following extracts from an interview with the venerable artist, Weir: "To explain to you how little art was a vocation then, I may state that in 1820 and 1821 you could neither buy colors nor canvas. As in the time of the old masters, you had to buy the rough materia's, and grind them up yourself, and to stretch your own canvas. One single apothecary shop in Chatham street kept artists' materials." "I remember an engraver called Maine, a pupil of Raphael Morghen, who was quite talented. For one year the only work he could get was engraving names on door-plates. He made a fine engraving of Bishop Moore about this time, and in disgust at not being able to sell a single copy, papered his wall with the Bishop."

Our citizens are again exercised on the subject of the enormous drain upon Protestant purses in support of Roman Catholic institutions. Ten years ago the city paid a quarter of a million annually in support of Roman Catholic public schools. The law authorizing this expenditure was repealed; but an allowance of \$1.10 per capita for each child was granted to the Protectory and the Foundling Asylum. These institutions, therefore, are interested in securing as many children as possible. In order to increase the number, poor Roman Catholic parents, who heretofore were accustomed to support their own children, now go to the nearest police magistrate, who, either because he is of the same faith or wishes to please the voters, commits their children to the Protectory or some other Roman Catholic institution, where they are cared for and instructed in the Roman faith at the expense of the tax-payers of the city, and at the rate of about \$325,000 per annum. Thus under another form

the Romanists obtain from the city what the repeal of the former law was intended to deny them. In the words of Mr. Hawkins, in a pamphlet on this subject, "By a change of name or of statement as to what they are doing, so as, on paper, to appear to be 'aiding or supporting the poor,' nearly all their organizations have got back into the public treasury again, and the annual subsidy to this Church is now as great as in the palmy days of the Tweed ring."

Bishop Coxe has addressed a letter to Bishop Lee, on the subject of the revised translation of the Bible, which is to be published soon. He says that much was said and written to prevent premature adverse criticism, and promises were made that abundant opportunity would be given for a fair examination. But now, as the time of publication approaches, a great deal is written and said to prevent any criticism at all, and, if possible, to induce Christians to take the book at once as it comes from the hands of the revisers, and set aside our present version as obsolete. So far has this gone that it is even proposed to change the charter of the American Bible Society, so as to enable it to publish the new version as soon as it appears: thus endeavoring to press its acceptance in advance of any examination of its merits. The Bishop asks "Is this fair and honorable? In a word, is it just?" Again, the immense funds of the American Bible Society were contributed on the express understanding that the sole object contemplated in its organization was the distribution of the present received version of the Bible, without note or comment. If, contrary to the pledges upon which this money was contributed, it goes on to circulate an entirely different version, what confidence can ever again be reposed in a voluntary society? All the Bishop ask-

is that English-speaking Christians and scholars shall have a fair and reasonable opportunity to examine the new version, so that it may be received or rejected according to its merits.

Bishop Lee, in reply, says that the Committee of Revision has no connection with the American Bible Society, nor has it any power or right to control its action. Nor is it responsible for the acts of those individuals who seek to influence public opinion. At public meetings, and otherwise, the Committee have given such information as they properly could, respecting the origin, purpose, and progress of the undertaking; but he has never heard aught that was open to the charge of an attempt to unfairly bias the minds of the hearers.

Our American ancestors were accustomed to smoke, and to use tobacco in more objectionable forms. But we are under the impression that such habits were regarded as the privileged indulgences of those in mature life, not of boys. But in these times smoking has become almost universal. Young lads as well as their seniors become addicted to the cigar and the cigarette. Does it ever occur to such youth that that may be harmless in age which is most pernicious in early life? Does it ever occur to them that in their minority they form habits which will adhere to them through all their life; while habits contracted after the age of twenty-three or twenty-five years are not likely to obtain a supreme mastery of the person? Again, let a youth who is ambitious to join the confraternity of smokers, ask some man who has enjoyed that privilege for years, if he would advise a young friend to begin the habit. We are sure he will have to search a long time before he will obtain an affirmative answer. For the benefit of our young friends we

clip the following from a daily paper:

Careful experiments, lately made by a physician of repute, prove that the practice is very injurious. He took for his purpose 38 boys, from nine to fifteen, who had been in the habit of smoking, and examined them closely. In 27 he found obvious hurtful effects; 22 having various disorders of the circulation and digestion, palpitation of the heart, and more or less craving for strong drink; 12 of the boys were frequently troubled with bleeding at the nose; 10 had disturbed sleep; 12 had slight ulceration of the mucous membrane of the mouth, which disappeared after discontinuation of tobacco for ten or twelve days. The physician treated them all for weakness and nervousness, though with little avail, until they had relinquished smoking, when health and strength were speedily restored. Even if it be granted that smoking is not harmful to adults, there is no doubt of its harmfulness to the young. Dr. Ranking, Dr. Richardson, and others, who have made a special study of the subject, all agree in declaring that it causes in them impairment of growth, premature virility, and physical degradation. One of the worst effects is the provocation of an appetite for liquor, which, indeed, is not confined to the young, but which grown persons are better able to manage. Where boys drink to excess they are almost invariably smokers; and it is very rare to find a man over-fond of spirits who is not addicted to tobacco. Men who want to give up drinking, usually have to give up smoking at the same time; for they say that a cigar or a pipe generally excites a desire for liquor very hard to control.

While we are on this subject we give the following, which has been sent us by a lady correspondent:

Two lads away at school, whose affection for their mother is proverbial, wrote to her that they had not smoked a single cigarette for a whole year, and begged to know if they might not do so, with her consent, in vacation. Her reply is so pertinent and so excellent that we give it in full: "I cannot give my consent that you should do what I consider wrong and injurious, and if you smoke in vacation you will do so against your mother's wishes, and be

deeply grieving her. You know how much I love you, and that I would not deny you anything that I can conscientiously give you to please you, and that it affords me the greatest pleasure to make you happy, but I cannot encourage you in a habit that is so injurious. It produces indigestion, nervousness, and sleeplessness. It is a purely selfish indulgence, causing annoyance to those around you, and the dearer the friend and the more constant the association, the greater the annoyance. It is an exceedingly extravagant habit. Just think what it costs a man to supply himself with good cigars, and to be generous with them during a life-time. One could build elegant houses, travel, buy works of art, to say nothing of the unselfish good that could be done with the money to those that are in need, with what evaporates in smoke, leaving behind it only unsightly cigar stumps, broken health, and depraved tastes. Then the habit leads, especially with boys, to their frequenting improper places, and the formation of evil associations, such as are found in those places. A boy who knows that the intelligent and refined condemn him for smoking, goes into alleys, by-streets, and stables, to avoid observation, and finds companions suitable to these places, is contaminated by them, and judged by the company he keeps. Then, worst of all, it creates an appetite for stimulants, which often leads to the habitual use of liquors, and that is worse than death, and I would choose it for my boys rather than have them become dissipated men. Can I consent to have you run any such risk? A thousand times *no!*"

This has in it the ring of deep conviction, and the truths uttered will find an echo in every true mother's heart.

A correspondent of the *New York Times*, writing from San Francisco, gives the following experience with Chinese servants:

My wife tried "Ching" (we christened him Tom); he did very well. That was six years ago, since which and when we have had no other servant in the house. The family consists of four adults. That boy Tom does the washing (and no woman can beat him), cooking, marketing, keeps all the accounts,

sweeps the house, washes the windows, does the chamber-work, waits on table, and has time to go visiting his Chinese friends up in Sacramento street; and as for cleanliness, a fly would slip up and break his neck on his pans and dishes. The kitchen floor, tables, etc., are as white as snow; and as for himself, no buck in Fifth avenue can beat him in neatness. He always looks like a new pin in his white tunic and black satin cap, and no cat could get around with less noise. There is no clatter of dishes, no rattling of knives and forks, no slipshod scuffling around. His living costs about a dollar a month, as he sticks to his rice and simple diet; and now, lastly, comes in the joke of the thing in the economy of that Celestial: While under the Milesian yoke my expenses were \$5 per day for table, now they are less than \$2, and we live much better, and we know that everything is scrupulously clean. This is only the experience, to a great degree, of many families in San Francisco.

A pleasant entertainment took place at Chickering Hall on the afternoon of April 10th. It was one of Vale's Popular Series. The programme consisted of music by the Young Apollo Club, together with readings and recitations by Miss Florence Auld, Mr. W. A. Barr, and Mr. Alfred J. Knight. The Club certainly did themselves credit in all their choruses. The solos in the Glee "By Celia's Arbor," and in several other places were very weak. The ballad "The Sad Sea Waves," was so well sung by Master Joseph Clegg, that he was called back and sung "Little Rosebud," which was better suited to his voice, and the upper notes were brought out with exquisite clearness. Mr. Macy was excellent, both in voice and gesture, in the humorous parts of the performance. Miss Florence Auld is certainly an elocutionist beyond her years. But "The Naughty Little Girl," which she gave after the "Prison Scene from 'King John,'" was however little short of vulgar.

Another entertainment was given at Chickering Hall on Monday evening, April 19th. The house was well filled, and Mr. Burbank delighted the audience by his rendering of several humorous selections, but perhaps most of all by his whistling solo, "The Last Rose of Summer." Josh Billings read some of his best sayings, but failed to gain the hearty applause of his listeners. Mr. W. S. Andrews read "Half-Hour Selections from our Humorous Literature," all of which were exceedingly well told, and most of them well chosen. His "Colorado Sketch," by an unknown author, was so witty and full of character, and came so near to being an excellent thing of its kind, and yet so hopelessly missed its aim, that there seemed to be a general feeling of disappointment among the audience. The transition is so easy from that style of wit to coarseness, that the step is sometimes unconsciously taken. The recitations were interspersed with two or three ballads by Miss Bell, and Mr. Walter R. Johnston gave an organ solo.

The Rev. Dr. W. D. Wilson of Cornell University, states that the Church is gaining in numbers faster than the rate of increase in the population of the country. Our entire population, as a whole, will double nearly once in every twenty-nine years; the number of communicants doubles at the rate of once in about eighteen and one-half years.

German singers are frequently employed in our churches. Their English is not always unexceptionable. Churchgoers have become quite accustomed to the solo "De glorious gombanee of de abosdles braise dee." On Easter, in Christ church, in this city, where a strenuous effort had been made to pay the floating debt of \$15,000, to which the offertory of that

morning was to be devoted, an anthem sung on the occasion had the passage repeated again and again, "The dead shall be raised." The German vocalist, however, made the words doubly appropriate to the occasion by making the walls ring with the words "De debt shall be raised! de debt shall be raised!"

CHURCH NEWS.

NEW YORK CITY.—The church of the Beloved Disciple is a beautiful structure, built at a cost of \$150,000 by Miss Caroline Talman. It is connected with St. Luke's Home for Aged and Indigent Females, corner of Madison avenue and Eighty-ninth street. The congregation worshipping there has been duly organized, and the Rev. Arthur H. Warner elected rector.—Bishop Potter, on the 31st of March, confirmed six persons in St. Philip's church.—The Standing Committee of the General Theological Seminary have decided not to remove the Institution.—The rectorship of the Rev. Dr. Shipman of Christ church has been a signal success. His laborious and unremitting attention to his charge has, by God's blessing, brought strength from weakness. The floating debt of \$15,000 has just been liquidated. Nearly all this amount was placed upon the altar on Easter day. On Sunday, April 4th, Bishop Potter confirmed in Christ church, 17 persons.

LONG ISLAND.—The twenty-fifth anniversary of the rectorship of the Rev. Dr. John A. Paddock of St. Peter's church, was commemorated on Sunday, April 4th. The rector delivered an interesting historical address. There have been 1,779 baptisms and 1,036 confirmations. The present number of communicants is about 500. In the afternoon a number of the neighboring clergy were present,

and several addresses were made. A social reunion was held in the chapel on Monday evening.—The Easter offerings in St. Luke's church, Brooklyn, amounted to \$8,000.—A final service was held in old St. Ann's church on Thursday, April 15th. The services were conducted by the Right Rev. Bishop Smith and by the rectors of the four churches in the Diocese which received their charters from the Crown, viz: the Rev. Dr. Cox of St. James' church, Newtown; the Rev. G. Williamson Smith of Grace church, Jamaica; the Rev. J. Carpenter Smith, D.D., of St. George's church, Flushing, and the Rev. W. H. Moore, D.D., of St. George's church, Hempstead. Addresses were made by the Venerable the presiding Bishop, by Bishop Littlejohn, and by the Rev. Drs. Dyer and Schenck. The new St. Ann's is to be consecrated on Ascension day, May 6th.—On Good Friday Bishop Littlejohn confirmed in St. Ann's church, Brooklyn, 26 persons; at the Church Charity Foundation, 14; on Easter day, in St. John's church, 14; on Sunday, April 11th, in Christ church, 19; on Tuesday, April 6th, in the Mission chapel at Queens, 22.—On Sunday, April 4th, the Bishop confirmed in St. George's, Astoria, in the morning, 11 persons, and in the Church of the Redeemer, in the evening, 21; on Sunday, April 18th, in St. George's church, Flushing, 22.—On Thursday, April 15th, the meeting of the Clericus in Queens county was held at the residence of the Rev. Joshua Kimber in Richmond Hill. An able essay on the Rubric at the end of the Confirmation Office, was read by the Rev. G. Williamson Smith, rector of Grace church, Jamaica.

WESTERN NEW YORK.—On Sunday, April 11th, Bishop Coxe confirmed in St. Luke's church, Rochester, 23 persons.

CONNECTICUT.—The Rev. Thomas Mallaby died in Stonington on Wednesday, April 14th, aged 69 years.—Mrs. Mary Pynchon, the mother of the President of Trinity College, died in Hartford on the 1st of April.—Confirmations: Brookfield, 5; South Manchester, 15; Oxford, 5; Ansonia, 28; Ascension, New Haven, 12; St. Paul's, New Haven, 18; Grace, New Haven, 8; St. John's, New Haven, 16; Winsted (second Confirmation), 12; Cheshire, 20 (6 from Episcopal Academy); New Britain, 14; Parkville, 16; Saybrook, 13; Wethersfield, 8; Holy Trinity, Middletown (second Confirmation), 13; South Farms, 8.—The Rev. Lorenzo D. Bennett, D.D., for forty years the beloved and honored rector of Christ church, Guilford, having reached the age of seventy-five years, has resigned the parish.

NEW JERSEY.—On Sunday, March 21st, in St. John's church, Camden, Bishop Scarborough confirmed 9 persons; in St. Paul's church, 17; in the church of our Saviour, South Camden, 4. On Tuesday, March 24th, in Trinity church, Red Bank, 14; in St. George's, Rumson, 6; Easter, St. Andrew's, Mount Holly, 9; Trinity, 10; Sunday, April 4th, in Trinity church, Moorestown, 6.—A Churchman of Perth Amboy has recently bequeathed \$1,000 to the parish in that city.

PENNSYLVANIA.—On Sunday, March 21st, in Trinity church, Pottsville, the Bishop confirmed 41 persons; Tuesday, March 30th, in the church of St. John the Baptist, Germantown, 11; Wednesday, April 7th, in the church of St. John the Evangelist, Philadelphia, 53.

CENTRAL PENNSYLVANIA.—On Thursday, April 1st, Trinity church, Bethlehem, was duly consecrated.—On Sunday, April 11th, Bishop Howe confirmed, in St. Luke's church, Scranton,

28 ; in St. David's, Hyde Park, 12 ; in the Church of the Good Shepherd, Scranton, 4.

MARYLAND.—On Thursday, March 18th, in All Saints' church, Baltimore, the Bishop confirmed 19 persons ; on Tuesday evening, in the church of the Ascension, Baltimore, 62.

NORTH CAROLINA. — On Sunday, March 21st, in St. Mark's church (colored), Wilmington, the Bishop confirmed 17 persons.

GEORGIA.—On Sunday, April 4th, in Christ church, Savannah, the Bishop confirmed 23 persons.

LOUISIANA.—The Diocesan Convention met in St. Paul's church, New Orleans, on Thursday, April 18th. Bishop Galleher reported 113 confirmed during his brief episcopate. Deputies to the General Convention elected : The Rev. Drs. J. Percival and C. Goodrich, the Rev. Messrs. J. F. H. Girault and H. H. Waters, Messrs. James McConnell, G. W. Race, P. L. Cox, and J. P. Homes ; Alternates : The Rev. Dr. S. C. Hedges, the Rev. Messrs. H. C. Duncan, G. R. Upton, and J. Philson, and Messrs. W. M. Levy, Charles E. Fenner, S. B. Rogers, and H. V. Ogden.

WEST VIRGINIA.—During the month of March Bishop Peterkin confirmed in New Martinsville, 5 ; in St. Matthew's church, Wheeling, 21 ; in Trinity, Moundsville, 10 ; Zion, Charlestown, 11 ; Trinity, Martinsburg, 14.

OHIO.—On Thursday, April 1st, Bishop Bedell consecrated St. Paul's church, Steubenville.—On Palm Sunday, in Christ church, Cleveland, the Bishop confirmed 44 persons ; on Tuesday, March 4th, in St. Andrew's church, Elyria, 6.

INDIANA.—On Palm Sunday, in St. Paul's church, Richmond, Bishop Talbot ordained to the diaconate Mr. Wm.

H. Mills of Nashotah, and Zaccheus Test, M.D., Professor at Earlham College. In the evening he confirmed 13.

ILLINOIS.—On Easter day, in the Cathedral in Chicago, the Bishop confirmed thirty-seven persons.—On Thursday, March 18th, in the church of the Epiphany, Chicago, Bishop McLaren confirmed 17 persons. On Sunday, the 21st, in the Cathedral, he confirmed 29 persons. In St. John's church, Knoxville, 11.

QUINCY.—On Monday, March 22d, in St. John's church, Knoxville, the Bishop confirmed 11 persons.

WESTERN MICHIGAN.—On Wednesday, March 24th, in Emmanuel church, Hastings, Bishop Gillespie confirmed 15 persons.

FOND DU LAC.—On Easter, in St. Paul's cathedral, Fond du Lac, the Bishop confirmed 18 persons.

ENGLAND.—The Ecclesiastical Commissioners having certified to her Majesty that the necessary endowment has been provided, the Bishopric of Liverpool will soon come into existence. The cable announced that the Queen has named Canon J. C. Ryle for the Bishopric.—In 1878 the Rev. T. T. Carter of Clewes was complained of for wearing "vestments" and for other ritualistic practices. The Bishop of Oxford hesitated about proceeding in the case. Application was made for a mandamus to compel him to do so. The mandamus was granted on the ground that under the Public Worship Act the Bishop had no discretion in the matter. On appeal this decision was reversed by the unanimous judgment of the appeals court. And now, by the House of Lords, this judgment has been affirmed. But now comes the sequel. It appears that all the while that the Bishop has refused to permit Mr. Carter to be coerced, he

has privately advised him to modify his ritual, in accordance with the interpretation of the rubrics propounded by the final court of appeal. But this reasonable request was refused, and now Mr. Carter has resigned his rectorship. He says that while on the one hand he acknowledged the right of the Bishop to interfere in the matter of Church services, on the other he found himself unable to recognize that right without admitting the authority of the Privy Council, whose judgments, he claims, proceed upon principles destructive of the true historical position of the Church of England.—The Rev. T. Pelham Dale of St. Vedasts, Foster Lane, having been inhibited for illegal practices, that gentleman persists in disregarding the order of the court. The Bishop of London appointed a clergyman to take the services at St. Vedasts. Mr. Dale refused to surrender. The inhibition was then posted upon the door, but was immediately torn down. Mr. Dale conducted the services, though informed that if he persisted in his disobedience, the living would be declared void in two years.—The golden wedding of the Primate of New Zealand and Mrs. Harper was celebrated in December last. Among the various presents was a handsome silver-gilt tea-service, presented to Mrs. Harper by 300 ladies of Canterbury. Several ministers of the Presbyterian and other denominations took the opportunity of testifying by their presence and addresses to their appreciation of the life and work of the Bishop.—Dean Goulburn, in a sermon recently preached in Norwich Cathedral, condemned the action of the Government in selecting Holy Week and Easter week for the elections.—On Sunday, March 14th, in the parish church of St. Mary, Newington, the Bishop of Rochester confirmed 560 persons.

NOTES AND QUERIES.

One of our Bishops speaks of the dividing of the Trisagion—the minister reading or singing the preface, and the choir and congregation the latter portion—as unauthorized. And yet it is divided in this manner in the “Tune Book,” which was compiled by divines who ought not to make a mistake in this matter. I have heard that in the ancient form such was actually the division, and that the present arrangement of combining the “Therefore with angels,” &c., in one paragraph with the “Holy, holy, holy,” &c., was simply a typographical error, which crept into one edition of the Prayer Book, and has since been perpetuated. Can some of your readers give the facts in the case?

[In reply to the above inquiry, we would say that one bishop has recommended the division mentioned above. We find the following in the “Annotated Book of Common Prayer”:

It is very remarkable that in all the ancient liturgies, both of East and West, the saying of the Sanctus is given to the choir and people. The celebrant having recited the preface, or introductory part of this great act of Eucharistic thanksgiving, the “Triumphal Hymn” itself, as the liturgies of St. Basil and St. Chrysostom call it, is taken up by the whole body of the worshippers, who, as kings and priests unto God, join in that solemn act of adoration of the ever-blessed Trinity. To mark this catholic custom, the Sanctus itself ought to be printed as a separate paragraph; and so it was printed in 1549 and 1552.]

A correspondent writes to inquire if in England all the Bishops are members of the House of Lords; and if not, on what ground is the distinction made.

We find in *The London Mail* of March 19th a clear and full answer to the above question. It occurs in an

editorial on the endowment of the new bishopric of Liverpool:

"When the bishopric of Ripon was founded in 1836, nearly three hundred years after the creation of four Sees by Henry VIII., it was an accepted principle of Radical politics that Bishops ought to be excluded from the House of Lords. So strong was this feeling that no attempt was made to increase the number of spiritual Peers. It was originally provided that the Sees of Bangor and St. Asaph should be united, and until the union was accomplished, the twenty-fifth Bishop reckoned by seniority, not being the holder of one of the Sees of London, Winchester, or Durham, was to have no seat in the House of Lords. But the whole Welsh people rose in opposition to this interference with their ancient ecclesiastical rights. The Welsh, as is well known, had not been very remarkable for their attachment to the Established Church, but with national tenacity they resented any attempt to impair its dignity. Accordingly the Order in Council decreeing the union of the Sees of Bangor and St. Asaph, was never acted upon, and was formally rescinded in 1846, though the plan for the union of the Sees of Gloucester and Bristol took effect. Since that time the restriction imposed in 1836 has remained in force, and though three new bishoprics—those of Manchester, St. Albans, and Truro—have since been created, and a fourth will shortly be added to their number, the number of Lords Spiritual, exclusive of the two Archbishops, remains at twenty-four, the Bishops succeeding to the dignity by virtue of seniority as often as a vacancy occurs. There is certainly some practical inconvenience in thus depriving the younger and presumably more active Bishops of a seat in the House of Lords; but it is not impossible that this self-acting arrangement for limiting the number of spiritual Peers, may have had something to do with the complacency with which the increase of Bishops is regarded even by persons and parties not too well affected towards the Church of England. However this may be, no appreciable party feeling now exists in regard to the presence of the Bishops in the House of Lords. The new Bishop of Liverpool, whoever he may be, will have to

wait for the full dignity of a Lord of Parliament until some of his seniors on the bench have been removed; in the meanwhile he will find a sufficient sphere of activity in the organization and charge of his new See. We doubt if it would have been found quite so easy to satisfy the growing demands of the Church for an increase of Bishops, and to confer the dignity of a cathedral city on Liverpool and other places which covet it, if the proposed creation of new Sees had not been judiciously disentangled from any attempt to increase the number of spiritual Peers.

Mr. A., a vestryman of ——— parish, listened to a missionary statement of the work of a new mission in a destitute neighborhood. "It is a good work," said he, "a very good work. I'll give a dollar to help it on."

The next day Mr. A. went on a pleasure trip to a distant city, stopped at a first-class hotel, and rode around to see various parts of interest. The trip cost him \$100.

Miss B. took out of her purse fifty cents to help buy some coal for a poor widow's family in the back street, but left in the other compartment of the purse a \$10 bill, that was to be used for buying some trimming for a new dress.

Mrs. C. was very much interested in paying off the church debt. She finally concluded that she could afford to give \$10; but finding that the ring she was about purchasing was more expensive than she first thought, changed her gift to the church to \$5. The other \$5 went to help pay for the ring.

Dr. D. told the committee who called upon him that he really could not give more than fifty cents each week towards the rector's salary. He thought \$25 a year a very generous allowance for him; but he sent home the same day a few ornaments, for which his wife was puzzled for house-room. The ornaments cost \$25.

Society is generally supposed to give the last polish to education; but perhaps there is nothing like a little adversity to bring about that healthfulness of feeling which alone fits a man for society.

Editor's Book Table.

THE CHRISTIAN PREACHER. Yale Lectures for 1879-80. By Howard Crosby. New York: Anson D. F. Randolph & Co.

One remark our friends in the country may possibly make when they take up this book, may be that they would have thought that a clergyman would have been employed to deliver lectures on preaching. For the mere words 'Howard Crosby' can hardly be supposed to convey as much meaning to all the citizens of the United States, as they may to us who live on the Atlantic Coast. However, they may suppose that the lecturer had some good reason for leaving his status in this particular undefined. They may remember that the great 'lectureship' of Boston Mondays makes no pretension to the clerical character on his title-pages, but prints himself plain 'Joseph Cook.' And 'giving it up,' this clerical question, they may go on to the further question, 'Of what denomination of Christians is this particular lecturer the representative?' On this point the information they will gain from the lectures is chiefly negative. He is not 'ritualist' nor 'prelatical.' So much they will discover. Further, that he does not believe that the Christian Church has priest, nor altar, nor sacrifice. Further, his conviction is so strong, that Christianity has no analogies with Judaism, and that the Old Testament Scriptures have no relation to New Testament believers, that one expects him to advocate the proposal, often made in modern times, of expunging the Old Testament from the Christian's Bible, and teaching 'Christianity without Judaism.' Certainly his expressed notions respecting the two covenants, go far to strengthen the belief that only the system of the primitive and univer-

sal Church, *can* explain the whole Bible, and show the relation to each other of all its varied parts.

The lecturer, then, belongs to one of the modern Protestant denominations, presumably to the same one as previous Yale lecturers, as Mr. Beecher and Dr. Storrs. To him the Christian preacher is scarcely anything but a preacher, who is first to convert and then to edify the people who are to make up the congregation (it is his own word), the congregation of Christ. Yet he is not of the more radical class of modern Protestants. He believes in formulated statements of doctrine. He would even like to have more worship in Protestant Sunday assemblies. He would like to have, besides the exercises of the minister and the warblings of the choir, something for the congregation to do, even if it were to render the Psalms responsively, or in other respects to imitate the usages of 'ritualist' and 'prelatical' Christians. We quite agree with him that a worship which has for the congregation nothing vocal or responsive, must be somewhat 'heavy,' and wish him all success in his efforts to improve it.

And we agree with him entirely in nearly all the positive teaching of his lectures. That the Christian ministry should be men of education and of culture; that they should have the substratum of '*mens sana in corpore sano*'; that they should have thorough training for their work; that this should include knowledge of men and of society, as well as of books; that they should devote themselves to their Christian work, and forsake pursuits and callings of the world; that they should be diligent students of Scripture, and devout, prayerful friends and servants of God. All

these main principles, and many subordinate illustrations, will be found in these lectures, earnestly laid down, and treated in an amiable and persuasive, if not very profound or powerful, way.

STUMBLING STONES : or, Hindrances to Believing. By W. Hay M. H. Aitken, M.A., late Incumbent of Christ Church, Everton; author of 'The School of Grace,' 'What is Your Life,' etc. New York: Anson D. F. Randolph & Co.

The author of this book has been for years an evangelist and conductor of 'Missions' in England. The book, instead of giving answers to infidel objections against Christianity, as one might suppose from its title, is rather a collection of 'Cases of Conscience,' met with in the mission field. It deals with the difficulties that hinder adult people (whether or not baptized in infancy) from confessing Christ and taking up the religious life. Though thus dealing with only a small part of the work that belongs to the entire pastorate of souls, it seems judicious, and likely to be helpful, especially to the younger clergy.

As well-considered and thoughtful a book on the guidance of the consciences of professed Christians, would be a great gift to the clergy of our Communion.

The first series of papers issued by the Historical Club of the American Church, having been brought to a conclusion, the Council have determined to offer for sale a limited number of sets of their papers, in book form. These volumes will include the heliotype of Lambeth Palace chapel, and copies of all the other papers issued by the Club, except that the "Concordat" will be given only in the smaller form.

The first volume of the "Fac Similes of Church Documents" is before us. One can hardly express the pleas-

ure it affords to turn over the pages of this book. The reproductions by the photo-engraving process are so minute and faithful that one can with difficulty persuade himself that he has not before him the veritable documents penned by Archbishop Secker, Bishop Hare, Bishop Jolly, and other renowned and venerable prelates of the Church, more than a century ago, to say nothing of the quaint-looking letters and pamphlets of John and Charles Wesley. The volume is well printed and handsomely bound, and reflects great credit upon the care and industry of Bishop Perry and the Rev. Dr. Charles R. Hale, the Council of the Historical Club.

A few copies of the Seabury Concordat in the *larger* form, and of the heliotype view of Lambeth Palace chapel (besides what will be needed of the latter for binding with the volume), still remain on hand. Whatever may be received from sales, over and above actual expenses, will be held in trust by the Council, for such new work as the Club may undertake.

Address for further information the Rev. Charles R. Hale, 239 Maryland avenue, Baltimore, Md.

MORNING BELLS ; or, Waking Thoughts for the Little Ones.

MORNING STARS ; or, Names of Christ for His Little Ones. By Frances Ridley Havergal. New York: A. D. F. Randolph & Co.

Some few years ago Mr. A. D. F. Randolph published a small volume called 'Little Pillows.' These books are very much after the same style, but giving, instead of good thoughts for the little ones at night, a short text, and a few simple direct words explaining the same, for each day. The author has endeavored to teach the practical lesson to even the youngest among us, that Christian living is not only believing in God and resting in

Christ, but following Jesus in our daily life. From the latter we select the following:

FAITHFULNESS.

"Faithful over a few things."—Matt. xxv. 21, 23.

The servant who had only two talents to trade with, but traded faithfully with them, had just the same glorious words spoken to him as the servant who had five talents: "Well done, good and faithful servant; thou hast been faithful over a few things. . . . Enter thou into the joy of thy Lord." Think what it would be to hear the Lord Jesus saying that to you—really to you! O how sweet! how blessed! how you would listen to that gracious voice saying those wonderfully gracious words to *you*!

But could He say them to you? Are you "faithful over a few things"? He has given every one, even the youngest, a few things to be faithful over, and so He has to you. Your "few things" may be very few and very small things, but He expects you to be faithful over them.

What is being faithful over them? It means doing the very best you can with them; doing as much for Jesus as you can with your money, even if you have very little; doing as much for Him as you can with your time; doing whatever duties He gives you as well as ever you can—your lessons, your work, the little things that you are bidden or asked to do every day, the little things that you have promised or undertaken to do for others. It means doing all these just the same, whether others see you or know about it, or not.

You sigh over all this; you recollect many things in which you have not been quite faithful; you know you do not deserve for Him to call you "good and faithful servant." But come at once to your gracious Lord, and ask Him to forgive all the unfaithfulness, and to make you faithful to-day. And then, even if it is only a matter of a French verb or a Latin noun, you will find it a help to recollect "faithful over a few things."

"Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray."

Thomas Whittaker has in press
'Cousin Minnie, or The Feast of

Life,' by F. Burge Smith; 'The Chevalier's Daughter,' being another of the charming Stanton-Corbet chronicles, by Lucy Ellen Guernsey; 'The Tennyson Birthday-Book,' which will be a companion volume to the Shakespearean one issued last Fall; and 'Old Paths,' a course of sermons for the Christian year, by John N. Norton, D.D.

THE STORY OF CREATION. By S. M. Campbell, D.D., author of "Across the Desert," etc. New York: Anson D. F. Randolph & Co.

We have read this work with great satisfaction and pleasure. We do not wish to be understood, by this remark, as adopting all the conclusions of the writer. We do not claim to be sufficiently learned in modern science to discuss its positions. We wish to be understood merely as expressing our gratification with the reverent spirit and the deep conviction of the verities of the Christian faith, which pervade and give tone to the entire discussion. The author accepts as true most of the deductions of modern science, and shows not only that they are not in conflict with revelation, but establish its truth. As to other conclusions of science, he claims that even if established, they would not be found to contradict Scripture. But he does not deny that the theories of some of the scientists cannot be reconciled with our religion.

He holds that Moses anticipated the discoveries of modern science to such an extent as to furnish a powerful argument that he wrote by the inspiration of the Holy Ghost. He possessed a knowledge which none of the schools of his time could give, and made an outline of creation as it is found to have been by the last and latest researches of this nineteenth century. He says:

How it was that Moses put on rec-

ord, 3,500 years ago, substantially what our scientific men have only recently discovered, let those answer who deny that he wrote by inspiration of God. How did Moses know in that age of mental night, and before one of our modern sciences was born, what the rest of the world has for nearly 4,000 years been struggling after, and has now but just discovered? The simplest, easiest, most natural answer to this question is, that he was taught of God.

Speaking of the creation of light, he says :

Once this was the great puzzle in the story of creation ; and there were not a few fain to urge the objection that here Moses had made a mistake. See! he has forgotten himself, they said. He creates light, and yet there is no sun till the fourth day! But Moses did not forget himself ; nor did the Spirit who guided his hand forsake him at so critical a point in his story. And so it happens that, after the infidel has had his laugh over the blunder in this narrative, lo ! it turns out that there has been no blunder at all. That there should be light before the creation of the sun, is exactly what the nebular hypothesis, that latest grand conception of science, demands. Had Moses said that there was no light until the sun was created, he would have shown himself a bungler. A man not inspired would almost certainly have made that mistake ; for, until the working out of the nebular hypothesis, that was the common opinion. But not so with Moses. Somehow he was kept from committing himself to the common error. Somehow he was led to describe the appearance of light, long before there was any sun to shine upon the earth. The Spirit of God began to move, and immediately the call came. Then light appeared, though it was not till long afterward that there was any such thing as a sun in our system. There, exactly, he hit the mark ; and we could not assign any other place for the beginning of light in the universe without contradicting the facts in the case, as given us in our more recent scientific discoveries.

He shows that the narrative of Moses has even outstripped science of to-day. According to Moses, there

ought to have been remains of plants in the archaic rocks. None as yet have been discovered. But Professor Dana and Dr. Dawson have found in the rocks referred to, certain substances, which they believe, but have not yet been able to prove, of vegetable origin.

To give our readers an example of the style of the writer and his mode of dealing with his subject, we copy entire the chapter on the Origin of Life, in which, without adopting the theory of spontaneous generation, he yet argues that even if such doctrine should be established, it need not necessarily be regarded as in conflict with the Scriptures.

In the May number of *Scribner's Magazine* ends Mrs. Burnett's rather unnatural, but very sweet story of 'Louisiana.' The 'Grandissimes' is still continued, and there is a fourth instalment of 'Peter the Great.' A series of papers on 'The Dominion of Canada' begins this month, and promises to be very interesting in its way. It is fully illustrated ; and Mr. Grant spares no praise when he believes it due, whether it be of the labor of the old Jesuit fathers, of the beauties of the St. Lawrence, or of the brave qualities of the few remaining descendants of the Iroquois who still haunt the vicinity of Kingston. Mr. Wm. C. Brownell gives the first of three papers on 'The Younger Painters of America.' Though there are few persons at the present day who are not interested in art matters, yet Mr. Brownell has not succeeded in writing his article in a way which will be likely to delight the majority of inartistic souls who read the *Scribner's*. Earnest Ingersoll adds another of his admirable Western sketches. This time we are initiated into the mysteries of 'Rocky Mountain Cookery,' and learn how kitchens may be packed, and how thoroughly

one may enjoy a dinner without all that endless paraphernalia and variety of dishes which we, from pure ignorance, call 'necessities of life.' John Burroughs continues his 'Notes of a Walker,' and in spite of the harsh criticisms which he has received from all sides, still persists in 'adding to his offending' by finding still more fault with those of our poets who sacrifice truth to their poetry. The frontispiece is a portrait of Edgar Allen Poe, and there is a biographical sketch of that much discussed poet, written by Edmund Clarence Stedman. The poets for this month are Celia Thaxter, Juliet C. Marsh, and Clarence Cook.

Noah Brooks, author of 'The Fairport Nine,' has begun a serial baseball story in the May number of *St. Nicholas*; and there are two chapters of Miss Alcott's 'Jack and Jill.' 'Oriental Jugglery' is an illustrated article, telling of some of the wonderful tricks of the Hindoo jugglers. 'How to Care for the Sick' is a practical article of just that sort which is needed, giving good and simple advice, which it would be well for some older readers, than those for whom it is intended, to profit by. There are five short stories, two papers on natural history, and one or two poems and jingles. Of the latter the following seems to us to be very much to the point:

"This little old man lived all alone,
And he was a man of sorrow;
For if the weather was fair to-day,
He was sure 't would rain to-morrow."

Stepping into Brentano's a few days since, we became very much interested in examining "Adams' Illustrated Chart of History." It is a chromolithograph, twenty-two feet long by thirty inches wide, folded in folio form, or mounted on rollers, at the discretion of the purchaser. The length of the chart is divided by perpendicular lines into the fifty-nine centuries and

their decades; across these century spaces pass, from left to right, colored lines or streams that represent the different historic nations (and lives of the patriarchs), and change their color to indicate every change of rulers; these streams divide, subdivide, unite, or disappear, according to the record of the nation represented; thus every nation, with its consecutive rulers and all the leading facts of history are placed upon a fixed scale, and presented to the eye in their proper relations as to time, just as geographically a map locates towns, rivers, and countries. Meridians intersect places of the same longitude, in the same manner that century and decade lines on this chart mark contemporaneous nations, rulers, and events. It is well worth examining.

Appleton's Journal for May opens with extracts from Senior's Conversations. The history of that which the public does not see, is no doubt the true history. But it is questionable whether it can be obtained from recollections of detailed conversations. The main facts may be correctly given, but details are unreliable. Madame de Remusat has upset many things that were supposed to be facts of history; and Senior also unsettles many a received opinion, until one hardly knows what to believe. Still, as these writers were behind the scenes, they give what other chroniclers cannot. The choice story, 'The Return of the Princess,' is concluded. There are interesting biographical sketches of Metternich and Henri Regnault. 'The Philosophy of Drawing-Rooms,' taken from the *Cornhill Magazine*, will be read with interest by all housekeepers of taste and culture. Monsieur François is a remarkable character, who was in the habit of making prophecies, which were accurately fulfilled—so says Ivan Tourguenief. The story of

'The Merchant of Venice,' by James Spedding, gives the original of the tale on which Shakespeare founded his famous play. There is an article made up of interesting anecdotes of the aid rendered by modern science in the detection of crime. M. de Lesseps replies to the strictures of Judge P. H. Morgan in the last *Appleton's*, on the Suez Canal. The Editor's departments are well filled.

'The Red River of the North' is the opening paper of *Harpers'* for May. It is well written, describing that little known region in a practical as well as a poetical way, and gives us some additional bits of knowledge about the Mennonite immigrants who have made their homes in that part of the country. Of course the good illustrations by W. S. Macy add much to the interest. 'Old Catskill' follows, and the pictures of old Dutch life on the shores of the Hudson, drawn by the pen of Mr. Brace, and those by the pencils of Mr. Pyle and Mr. Stone, are equally quaint and charming. A very timely sketch is about 'The Metropolitan Museum of Art.' This also is illustrated with views of the exterior and interior of the building, and engravings of some of the finest pictures in the Museum. 'The Shad and the Alewife,' as the name indicates, is a paper for fishermen, though doubtless many who do not enroll themselves in that list will read the article with interest. Old Robert Herrick's little verse 'On Chloris Walking in ye Snowe,' is illustrated by Mr. Abbey. It would be difficult to say whether this, or the portrait of Mistress Honeyman in the delightful, old-time story of 'Salgama Condit,' is the most quaintly fascinating. The other short story, 'Our Beginnings,' is very original, and exceedingly well told. We are glad to welcome the second chapter of Mrs.

Mary Treat's 'Home Studies in Nature,' and we doubt not that these delightful sketches will open many eyes, which have hitherto been blind, to objects about them. There are several other articles of interest, and the Editor's Drawer has some witty paragraphs.

EARLY CHRONICLES OF EUROPE. London: Society for Promoting Christian Knowledge; New York: Pott, Young & Co.

We have before us two volumes of this admirable series, viz: *England*, by James Gairdner, author of 'The Life and Reign of Richard III.,' 'The House of Lancaster,' etc.; and *France*, by Gustave Masson, B.A. Univ. Gallie. The Society is well known for the choice religious reading which it has given to the world, and it is now doing an excellent work in bringing forth in this way selections from the early writers, which cannot but prove valuable to all students of history.

The annual meeting of the Society for Promoting Christianity among the Jews, took place at the Bible House, on Thursday, April 29th. The Treasurer reported received during the past year \$6,040.70. The following were elected Board of Managers: The Rev. Drs. Thomas Gallaudet, John A. Pad-dock, J. S. Shipman, W. A. Matson, the Rev. Joshua Kimber, Messrs. James Pott, William Alexander Smith, George W. Eggleston, Henry Rogers, and R. Fulton Cutting. Mr. William Alexander Smith was unanimously re-elected Treasurer, and the Rev. C. Ellis Stevens, Secretary. The report of work shows twenty baptized, ten confirmed, and about forty communicants. A large number of publications have been distributed, meetings have been held, and addresses made in New York and other cities; an extensive correspondence has been carried on, and local secretaries appointed at various points.

HOLY DAYS IN MAY.

ST. PHILIP AND ST. JAMES, MAY 1ST.

The Apostle Philip was a native of Bethsaida, an obscure town bordering upon the Sea of Tiberias. He was the first one whom our Lord called to be His disciple. Having himself been called to follow Christ, he proceeds at once to find his friend Nathanael, whom he brought also to the Lord. To Philip the Saviour administered a gentle rebuke at the time of the Last Supper. Philip said "Lord, show us the Father, and it sufficeth us." The reply was "Have I been so long with thee, and hast thou not known me, Philip?" It is said that he preached the Gospel in Upper Asia, and suffered martyrdom in the city of Hieropolis, where he was first scourged and then crucified.

St. James, called the less, perhaps from his diminutive stature, is supposed to have been the son of Joseph by a former wife, and hence was called the Lord's brother. He was also called James the just. He was Bishop of Jerusalem. That his counsel was considered of great weight among the Apostles, is evident from the transaction recorded in Acts xv. 7, 12, 13, 19, when at the controversy concerning the obligation of Jewish rites and ceremonies, his sentence was accepted. It is said that on the feast of the Passover, when James was addressing a multitude at Jerusalem, the Scribes and Pharisees cast him down from a pinnacle of the Temple. Bruised, but not killed, he raised himself upon his knees and offered prayer for his murderers. While he was thus praying, they hurled upon him a shower of stones, and at length beat out his brains.

ASCENSION, THURSDAY, MAY 6TH.

After His resurrection our Lord tarried upon earth forty days, being with His disciples and instructing them in

the "things pertaining to the kingdom of God," thus qualifying them to build up and regulate the affairs of the Church. On the fortieth day, as He was standing with them on the Mount of Olives, He was received by a cloud up out of their sight. While the Apostles followed Him with their eyes, two angels stood by and assured them that their Master should one day come to earth in like manner as they had seen Him go into heaven. Thus He who was made one flesh is now at the right hand of the Father, our Advocate and Intercessor there, one day to return as our Judge.

The ascension was typified in the temple worship. The Jews always understood the holy of holies in the earthly sanctuary to signify the highest heaven above. And as the high priest once a year, after the sacrifice, passing through the rest of the tabernacle with the blood of the victim, entered the holy of holies, so Christ, after the sacrifice of Himself, went up on high. It would be impossible to state the case more clearly than is done by St. Paul in Hebrews ix.: "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands—that is to say, not of this building—neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us" (vs. 11, 12). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often as the high priest entereth into the holy place every year with blood of others (for then must He often have suffered since the foundation of the world);

but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (vs. 24-5-6).

Our Lord carrying our nature through the grave to a resurrection, gave assurance that our bodies shall also rise from the dead. His ascension gives assurance that they who are bound in vital union with Him, shall also ascend whither He himself has gone. Where goes the Head, the body must follow.

WHITSUN-DAY.

Our Lord had promised His Disciples that when He should be taken from them, He would not leave them comfortless, but would send another Comforter, who should teach and guide them, bring things to their remembrance—in short, be to them what He himself had been. This Comforter was to take the place of Christ's personal presence. When our Lord walked with His Disciples on earth, He personally could instruct them, solve their doubts, encourage them in their despondency, and empower them to work miracles. But when He should be taken away, these things could be done by the Comforter, whom *He* was to send from the Father, and who consequently might, with truth, be said to proceed from the Father and the Son.

Ten days after the ascension, when they were all with one accord in one place, "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Thus were the Disciples qualified by their ability to make themselves understood in various languages; to fulfil the commission to "Go

into all the world, and preach the Gospel to every creature." Thus, too, were they endowed with a wisdom which none of their adversaries could gainsay or resist: for like "holy men of old," they "spake as they were moved by the Holy Ghost."

TRINITY SUNDAY.

We have celebrated the incarnation, the humiliation, and the exaltation of the Son, and the coming of the Spirit—contemplating their divinity and offices. Now we have the festival of the Trinity, in which we acknowledge the Godhead as One in substance and Three in persons. In this there is something mysterious indeed, but nothing contradictory: for we do not say that God is Three in the same sense in which He is One.

In the divine formula we are baptized in the name of the Father, and of the Son, and of the Holy Ghost. It would be shocking to all our reverent feelings to be baptized in the name of one who is not God, and unmeaning to be baptized in the name of a mere influence or power. The Three, therefore, are persons, and divine.

That the Father is divine, no one questions. That the Son is divine, is evident from the fact that in no less than sixteen different places is He expressly called God, and sometimes Jehovah. When He became incarnate, God said "Let all the holy angels worship Him." St. Thomas, who as a Jew could not, without blasphemy, have uttered the words as an exclamation, did, unrebuked, address Him as "My Lord and my God." And the Disciples all, when they saw Him ascend into heaven, worshipped Him. He says of Himself "I and my Father are One." And if, on the other hand, there be quoted passages in which He speaks of Himself as doing nothing without the Father, acting by His direction, and declaring "My Fa-

ther is greater than I," this is but attesting the doctrine of the Incarnation. We hold that in Christ God became man, and in so doing humbled Himself to our condition, and *while in the flesh* did occupy a lower position than the Father. As St. Paul says, "The heir, as long as he is a child, differeth nothing from a servant, even though he be lord of all." In fact, the very passages quoted to show Christ's inferiority to the Father, only establish the doctrine that He is God incarnate. Thus what absurdity would it be to say of One who was a man merely, that He "was made flesh and dwelt among us"—was "formed in fashion as a man"! What presumptuous complacency for a man to say of God "My Father is greater than I"! What worse than complacency for a man to say "If a man love Me, he will keep My words, and My Father will love him, and *we* will come unto Him, and make *our* abode with Him"! Turn now to the passages where He promises to place His Apostles on twelve thrones, judging the twelve tribes of Israel; where He proclaims that the Son of Man (meaning Himself) shall come in the clouds of heaven, and all His holy angels with Him; that He will judge all nations, and assign men their various portions for eternity, saying Come ye blessed, or Depart ye cursed; where He promises the Holy Ghost, whom He himself would send. If He was able to fulfil these promises, He was God. If He was not able to fulfil them, then He was one of the worst of men.

The Holy Ghost is sometimes spoken of as a divine influence or power. But He is also spoken of as a Person distinct from the Father, not merely speaking, coming, going, sending, and being sent—which expressions might be capable of being interpreted as

personifications—but "searching all things, even the deep things of God," "making intercession for us with groanings which cannot be uttered." "He will not speak of Himself, but whatsoever He shall hear that will He speak." "He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

Moses was commissioned to proclaim the divine name as "Jehovah"—"I am that I am." Before that, God was known by titles which indicated dominion and sovereignty; now as possessing the perfections of the Self-existent Being. Under the New Dispensation the Apostles were commissioned to go forth and proclaim the divinity under still another name. As Moses was to gather the elect people of God, carrying as his credentials a new name of the Almighty—Jehovah—so the Apostles were to gather out of every nation God's elect, bearing as their credentials the commission to baptize in a new name of the Almighty—the Father, Son, and Holy Ghost. At the very entrance of Christ upon His ministry, the three Divine Persons were made manifest: for when He was baptized in Jordan, the FATHER spake from heaven "This is My beloved SON," and the SPIRIT appeared in the form of a dove. He who to the patriarchs was known as God Almighty, to Israel under the law as Jehovah, is under the Messiah's Dispensation proclaimed by the threefold name of Father, Son, and Holy Ghost.

Through the merits and mediation of Jesus Christ the saints attain the happiness of heaven, by the purity of their faith, by the sanctity of their lives, by their constancy and perseverance under all sufferings and persecutions, and by thus fighting manfully under Christ's banner, against sin, the world, and the devil, unto the end of their lives.—NELSON.

Sunday School Lessons.

As recommended by the Members of the several Committees on "Uniform Sunday School Lessons," appointed by the Bishops of the Dioceses of New York, Long Island, New Jersey, Central New York, Ohio, and Southern Ohio, and by the Committees representing the Diocese of Massachusetts and the Sunday School Association of Philadelphia.

FIFTH SUNDAY AFTER EASTER.

How are we fulfilling His command?

Text to be Learned.

LET YOUR LIGHT SO SHINE BEFORE MEN THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN. St. Matt. v. 16.

ACCOUNT OF THE PAST AND PRESENT MISSION WORK OF THE CHURCH.

The aggregate force of all Christian bodies now in the field, is 5,000 missionaries, and 11,500 native pastors, catechists, and teachers. Under them are 300,000 actual communicants, and at least 1,200,000 souls who have renounced heathenism, and attend Christian services. It is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done, than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago Madagascar had only a few scattered and persecuted converts; now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands; now there are 30,000, who contribute \$15,000 a year to religious objects. On the western

coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the church and school substituted for the slave pen. In Asia—the citadel of cultivated and intellectual paganism—Persia and Hindoostan, Japan and China, have their story to tell. In the last, alone, missions have been established in 40 walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home, and most formidable difficulties abroad. There may be those who will undertake to belittle even these achievements of the past seventy years. But let them bear in mind, while they do so, that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire.—*Bishop Littlejohn.*

THE COLLECT.

O Lord, from whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

CATECHISM.

Question. What is your name?

Answer. N. or M.

Q. Who gave you this name?

A. My sponsors in Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this

wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and, thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily, and by God's help so I will. And I heartily thank our Heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.

SUNDAY AFTER ASCENSION.

He ascends to Heaven.

Text to be Learned.

WHEN HE ASCENDED UP ON HIGH, HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS UNTO MEN. Eph. iv. 8.

The Lesson: St. Luke xxiv. 50-53.

50. And He led them out as far as to Bethany, and He lifted up His hands and blessed them.

51. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

52. And they worshipped Him, and returned to Jerusalem with great joy;

53. And were continually in the temple, praising and blessing God. Amen.

The Mount of Olives, the place of our Lord's ascension, was in the region known by the name of Bethany. Having charged the Disciples that they should not depart from Jerusalem until they should receive the fulfilment of the promise which He had made to them—the Holy Ghost, the Comforter, who was to teach them all things, and bring all things to their remembrance—He leads them forth from the city to the summit of Olivet. Here, as two other Evangelists state, He directed them to go into all the world, make disciples of all nations, baptizing them, and bid them observe whatsoever things He had commanded. St. Luke alone mentions the fact that then He lifted up His

hands and blessed them. It is a striking thought that while the Law began and ended with a curse (Gen. iii. 14-19, and Mal. iv. 6), the Gospel began and ended with a blessing. In the midst of this benediction, while their eyes were still upon Him, a cloud bore Him from their sight. He went to prepare a place for us in His Father's house of many mansions, and at the same time, seated at the right hand of the Father, to be our Advocate and Intercessor.

The Evangelist says that these Disciples worshipped Him. They paid divine honors to their Lord and Master. Surely by this time they knew whether it was right to worship Him or not. That forty days' instruction can hardly be supposed to have left them in ignorance upon this point. If they, when He ascended into heaven, worshipped Him, such is our privilege and duty also. There was occasion for the "great joy" with which they returned to Jerusalem: for He for whom they had forsaken all to follow, in His humility, was now exalted at the right hand of God, to be a Prince and a Saviour. And "continually in the temple, praising and blessing God," was their most fit employment during the ten days they were required to wait for the baptism of the Holy Ghost.

QUESTIONS.

1. From what place did the Lord lead the Disciples on the way to Bethany? Jerusalem.

2. To what part of the region called Bethany did He lead them? To "the mount called Olivet." Acts i. 12.

3. What happened while He was blessing them? Verse 51.

4. Did the Disciples see Him go into heaven? Acts i. 9.

5. Is He to come again, and in what manner? Acts i. 11.

6. Where Christ is Jesus now? At

the right hand of the Father in heaven.

7. What did the Apostles do when they saw Him ascend? They worshipped Him.

8. Where did they then go? Vs. 52.

9. How did they employ themselves? Verse 53.

ADDITIONAL FOR THE OLDER SCHOLARS.

10. We believe that Christ's body is in heaven: But is He not spiritually present on earth? Yes, wherever two or three are gathered together in His name.

11. What does St. Paul say of the Elements in the Holy Communion? 1 Cor. x. 16.

12. How are we to understand this? The elements are *materially* bread and wine, but *spiritually* the body and blood of Christ.

THE COLLECT.

O God, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven, we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

CATECHISM.

Catechist. Rehearse the articles of thy belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

WHITSUN-DAY.

He sends the Holy Spirit.

Text to be Learned.

FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD. Romans viii. 14.

The Lesson—Acts ii. 32-39.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The Holy Spirit having descended in a miraculous manner upon the Apostles, with such wonderful manifestations as to fill the inhabitants of Jerusalem with amazement, the multitude flocked to the temple. Peter addressed them, declaring that Jesus of Nazareth, whom they had crucified, had been raised from the dead, and exalted to the right hand of God. And now in fulfilment of the divine promise, the Holy Ghost had been sent. In proof that the Messiah was to have been exalted to the right hand of the Father, the Apostle quotes the prophecy of David in the Psalms: "The Lord said unto my Lord, Sit Thou on My right hand until I make Thy foes Thy footstool." And that David was not in these words speaking of himself, was evident: for he was speaking of the same Person of whom he had said

"Thou wilt not leave my soul in Hades; neither wilt Thou suffer Thine Holy One to see corruption." That person could not have been David: for his flesh did see corruption. And David's soul, according to the belief of the Jews, was still in Hades, awaiting the Resurrection. It was therefore Christ who had risen from the dead, and had been exalted to the right hand of the Father, and the Christ was the same Jesus whom they had crucified.

Pricked to the heart, they ask What shall we do? A more momentous question they could not possibly have asked. Nor can the supposition for one moment be entertained that in answering it the Apostles should require anything which it was not actually necessary for them to do. And what reply does Peter make? It is not merely Repent; it is the answer involved in the commission which the Lord, in almost the last words He spoke on earth, gave: "Repent, and be baptized." These conditions fulfilled, they could obtain remission of sins. Not by baptism without repentance, not by repentance without baptism; but both were named as the condition of remission of sins. But baptism is initiation into the Church. We find here, then, an answer to those who think they can be Christians without being members of the Christian Church.

The further promise was that they should also receive the gift of the Holy Ghost. This promise was to all who should comply with the terms. Accordingly we read in chapter viii. that when Philip baptized converts in Samaria, the Apostles Peter and John were sent to lay hands upon them, that they might receive the Holy Ghost. So also in chapter xix. Paul baptized certain

disciples at Ephesus, laid his hands upon them, and they received the Holy Ghost.

The promise was to all, "even as many as the Lord our God shall call." All those who hear the Gospel are "called" to repent and be baptized for the remission of sins, and receive the gift of the Holy Ghost.

QUESTIONS.

1. Where do we find the "promise of the Holy Ghost," which it is said Jesus "received of the Father"? In the writings of the Prophets.

2. What is understood by the right hand? The place of power and honor.

3. What is meant by "Until I make thy foes thy footstool." Until the final success of the Gospel.

4. What did Peter say that the crucified Jesus was made? Verse 36.

5. What is meant by "pricked in their heart"? Filled with sorrow for their sin.

6. What did they ask? Verse 37.

7. What did Peter reply? Verse 38.

8. What did he say they should receive? Verse 38.

9. To whom was the promise made? Verse 38.

10. Whom does the Lord our God call? All those who have the Gospel preached to them?

ADDITIONAL FOR THE OLDER SCHOLARS.

11. Who did St. Peter say had "shed forth this which ye now see and hear"? Verse 32.

12. Did Jesus Christ promise the Disciples that *He* would send them the Holy Ghost? Yes; He said "I will send Him unto you." St. John xvi. 7.

13. Repeat another promise to the same effect. St. John xv. 26.

14. What are we taught in these words? To "believe in the Holy Ghost, who proceedeth from the Father and the Son." (Nicene Creed.)

THE COLLECT.

O God, who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

CATECHISM.

Review the last five lessons.

TRINITY SUNDAY.

The Holy Trinity.

Text to be Learned.

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME. Rev. iv. 8.

The Lesson—Revelations iv. 2-8.

2. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

To St. John on the Island of Patmos was granted that kind of revelation which the Jews had always regarded as the highest. The vision was superior to the dreams. The Apostle, while thus the spirit of prophecy came upon him, saw what Ezekiel had seen (Ezek. i. 26), "the likeness of a throne." And

as he must describe things in heaven in language which mortals can understand, he represents Him that sat upon the throne as so clothed as to convey to our conception ideas of beauty, splendor, and magnificence. About the throne were four-and-twenty elders venerable for their age, clothed in white, and wearing crowns of gold. From the throne, as at Sinai, came thunder and flashes of lightning and voices. And as in the earthly sanctuary were seven lamps constantly burning, so before the throne on high were the same, representing the seven spirits of God, the all-perfect gifts and graces of the Holy Spirit. There was also before the throne, as it were, a glass sea corresponding to the brazen laver in the earthly temple; and four living creatures similar to those which Ezekiel saw (Ezek. i. 10) in his vision, expressive of the qualities of courage, labor, prudence, and activity, or as some think, signifying the four evangelists. The wings of these living creatures were six, corresponding to those of each of the seraphim described by Isaiah: "With twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Isa. vi. 2.) Their employment in heaven is the constant worship of the Triune God, expressed in the threefold ascription—Holy, holy, holy.

QUESTIONS.

1. What is meant by being "in the spirit"? The spirit of prophecy came upon him.

2. What idea is meant to be conveyed in the description given in verse 3? That of glory and beauty.

3. To what do the twenty-four elders correspond? The heads of the twelve tribes of Israel and the Twelve Apostles.

4. What are the seven spirits of God? The spirit of wisdom and understanding, the spirit of counsel and

ghostly strength, the spirit of knowledge and true godliness, and the spirit of the fear of the Lord.

5. What did God command Moses to place before the altar? Ex. xxx. 18.

6. Read also the description of the molten sea made for the temple by Solomon (1 Kings vii. 23-7).

THE COLLECT.

Almighty and everlasting God, who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity, we beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

CATECHISM.

Question. What is your name?

Answer. N. or M,

Q. Who gave you this name?

A. My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and, thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

FIRST SUNDAY AFTER TRINITY.

God appoints Joshua leader.

Text to be Learned.

BE STRONG IN THE LORD AND IN THE POWER OF HIS MIGHT. Eph. vi. 10.

The Lesson—Joshua i. 1-9.

1. Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all

this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them.

7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest.

Joshua the son of Nun, was one of those who had been sent to spy out the land of Canaan, and who, on returning, had not discouraged the people. His name, Oshea, signifies saviour. To this was added Jah, making it Jehoshua, or by contraction Joshua, signifying this is the person by whom God will save. The name is the same as Jesus, of whom Joshua was a type. Joshua's name is called Jesus by St. Paul in Heb. iv. 8: "For if Jesus had given them rest, then would He not afterward have spoken of another day."

This Joshua was now called to lead the people of the Lord over Jordan to the land of Canaan, even as his Antitype is to lead His people safely over the Jordan of death to the heavenly Canaan. The land was to extend from "the wilderness of Sin which is between Elim and Sinai," to the shore of the Mediterranean. God promised to deliver their enemies into the hands of the Israelites. None should be able

to stand before them. And with the promise that He would not forsake them, He bade them be courageous, and observe strictly the law which had been given to Moses.

QUESTIONS.

1. What do we know about Joshua before the death of Moses? He was of the tribe of Ephraim, and was sent with eleven others to search the land of Canaan.

2. What name was given him? Numbers xiii. 17: "And Moses called Oshea, the son of Nun, Jehoshua."

3. What account did those who had been sent out give of the land? All except Caleb and Joshua discouraged the people from going forward to conquer the land.

4. What did Caleb and Joshua say? Read Numbers xiv. 7, 8, 9.

5. Read the account of Joshua's appointment to be the successor of Moses. Deut. xxxi. 14, 23; xxxiv. 9.

6. What country did God promise to give to the Israelites? Verses 3, 4.

7. Read the places where God had promised to give that land to the descendants of Abraham. Genesis xii. 7; xiii. 14, 15; xvii. 8.

ADDITIONAL FOR THE OLDER SCHOLARS.

8. On what conditions did God promise to lead the Israelites to the promised land? Verses 7, 8.

9. If they had not been faithful to obey the law, would God have led them to the land of Canaan? Assuredly not.

10. How do we know this? Because on a former occasion, when the Israelites were required to go up and conquer the land, they rebelled. God then would not let them go, but waited forty years, and when all the rebels were dead, then their children were led to Canaan by Joshua.

11. What may we learn from this? That the promises of God are made

on condition of our being obedient and faithful. And as the disobedient never reached the earthly Canaan, so neither will Jesus lead the disobedient to the heavenly Canaan.

THE COLLECT.

O God, the strength of all those who put their trust in Thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed, through Jesus Christ our Lord. Amen.

THE CATECHISM.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

"Mount Athos was visible, rising grandly from the sea, 6,000 feet above Cape Santo. On the summit there is the strictest monastery in the world. Not a female animal of any kind is allowed within miles, so that the monks have to do without milk, or fresh eggs even, and travellers are not allowed to carry even *dead hens* on their saddles for provision. A few years ago two English ladies landed here from a yacht. As most of the men here wear petticoats and the women trousers, and the monks have not a chance of much experience in such matters, they did not discover the sacrilege that had been committed for some time; and then you may imagine their horror and disgust, and the penances they had to perform—poor things!"—"Sunshine and Storm in the East," by Mrs. Brassey.

There is no more decisive mark of essential low-breeding than a fretting at all worries.—Sarah Tytler.

Do not despise the opinion of the world; you might as well say that you care not a fig for the light of the sun, because you can find a candle.